

# Voice of Israel.

Devoted to Literature, Progress, Freedom of Thought, and Humanity.

VOL. I.]

SAN FRANCISCO: FRIDAY, JUNE 2, 1871—5631 A. M.

[NO. 17.

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TWILIGHT.

ORIGINAL BY "HAL."

We sit by the window, my baby and I,  
In the fading sunset light,  
Watching the darkness creep over the sky,  
Out of the eastern night;  
We see the stars come trembling out  
In the track of the fallen sun,  
And we feel the quiet within and without,  
That comes when the day is done.

What have we been doing all day, all day,  
Since the rosy morning twilight?  
Playing at work and working at play;  
God help us, mother and child;  
But much I fear those little hands  
Have put me to shame to-day;  
For God, who is earnest, understands  
Truly our work and play.

I think of kindness left undone,  
That might have brightened the day;  
Of duties dreamed of, but never began,  
Scattered along my way;  
You lie with peace in your violet eyes—  
You have not learned regret—  
For the sorrowful years that make us wise,  
Have not come to my baby yet.

And still as I sit in this twilight hour,  
At the close of a weary day,  
Even sorrow and sin do not quite have power  
To keep a blessing away—  
A blessing that falls like the dew from heaven  
On the parched and thirsty ground;  
And in loving much, because much forgiven,  
My deeper peace is found.

Your life, my baby, is just begun,  
And mine is growing old,  
But we're children both in the eyes of One  
Whose years are all told;  
He holds us both in His loving hand,  
He pardons all our sin;  
And by-and-by the same sweet land  
He will gently let us in.

**INCREASE OF POPULATION.**—Mr. Ruggles, who is said to be the most reliable statistician living, says that in 29 years (1900) the population of the United States—without making any calculation for increase by annexation—will be 75,000,000. Query—what proportion of the 75,000,000 will California have, especially if we continue on the course of non-inducement to *Settlers* upon our large territory.

A man who has no bills against him, belongs to the highest order of nobility.

The first law of success at this day, when so many things are clamoring for attention, is concentration—to bend all the energies to one point, and to go directly to that point, looking neither to the right nor to the left.



APPEAL TO THE ISRAELITES.

עֲשֵׂת צְדָקָה בְּכָל עַת וְהַמִּנְדָּל  
יְהֹוָה יְתּוֹמָם:

"He constantly does charity who rears the orphan."

ISRAELITES! A Jewish Orphan Asylum and Home is to be established on the Pacific Coast, and the united efforts of all Israelites living on these blessed shores are required to accomplish this charitable object.

Of all moral and religious duties, which God and Humanity command us to fulfill, none is more congenial to the feelings of the heart, none more ennobling to human nature, nor more beneficial to society, than the tender duty of Love, we owe to those unfortunate children whom death has bereft of their natural protectors and providers.

The Orphan has a paramount claim to our sympathy and support, and the Divine Commandment that consigns the Orphan to our care, is received and respected among all nations, whatever be their clime or creed. In every well regulated community, there is an asylum providing a Home for these helpless children, and where there is none, the most strenuous efforts ought to be made for its speedy establishment. This, Israelites, is the Holy cause which we represent in this appeal, and for which we urgently solicit your co-operation. There are about Fifty Orphans here, some native and many brought hither from other portions of the coast, and all that has thus far been done for them, consists in some slight assistance from the various benevolent societies.

Their education, their intellectual development, their religious instruction, and consequently the prospect of their becoming men and women of integrity, chastity and character, is a mere matter of chance, no one being invested with authority to look after these highly important interests. Many of them are reluctantly compelled to seek refuge in either Protestant or Catholic Asylums, and though we most thankfully acknowledge the charitableness of our Christian brethren, in receiving and treating them without distinction, as if their own; still it is neither right nor is it honorable to the name and position of a community like ours, to lay our burdens upon their shoulders, and in culpable neglect forsake those who are ours by the holy ties of blood and faith. Besides we want them to remain ours, not only in name, but in heart and faith, we want them to receive an education congenial to our thoughts and feelings in the light and spirit of our religion, so that they may be identified from earliest childhood with the holy cause we represent in the history and development of human civilization. But how can you expect these children when grown to manhood or womanhood to be true and faithful Israelites, when you, their own kindred neglected them in their distressed infancy, and allowed others to have a holy claim on their gratitude and filial attachment. Therefore it is of urgent necessity that we have an Orphan Asylum of our own; an institution where these children are in all respects at home, and where the loving influences of a Jewish home combine to foster and educate them in the same spirit as we do our own. At the same time, it is expedient to also provide for those, who in consequence of their old age or bodily infirmities, are unable to provide for themselves; for they too, deserve our sympathy and assistance and we feel assured that the generosity of our people is rich enough to give with liberality to both the young and the old.

But how is an institution of such far-reaching benevolence to be created?

We answer, that, inasmuch as the care of the orphan and of the aged and infirm is a duty incumbent upon all so should the means wherewith to perform this duty, be contributed by all. It shall be an institution of a universal character, an institution of the people, deriving its income from all Israelites who are disposed to give, extending its bounties to all Israelites who are compelled to accept them, and existing in our midst as a monument of piety and charity, reflecting honor upon the name of Israel.

Preliminary arrangements looking towards the achievement of this charitable project have been carefully made. Forty gentlemen representing all classes of our community, were delegated to form a temporary organization, which done, they unanimously resolved that "A Jewish Orphan Asylum and Home, for the aged and infirm, shall be established in this city and that the support and Co-operation of all Israelites living on the Pacific Coast be invited thereto;" they also elected an Executive Committee of fifteen prescribing as the duties of said committee, the carrying of this resolution into effect; the canvassing for donations and contributions; the drafting of a Constitution and By-Laws; and the issuing of an appeal soliciting aid and assistance from the People. Israelites, in performing the last named duty, we are

convinced, that you sympathetically and keenly appreciate the necessity of this undertaking, and it meets with your hearty approval. But we require more than this, we need acts of generosity, offerings of love and piety, liberal donations and contributions. We therefore appeal to your Jewish hearts, that inextinguishable fountain of love for all that is good and holy; we appeal to your conscience and sense of duty, to all those noble attributes of soul and heart, that distinguish you as men, as Israelites, as citizens of this blessed Common wealth; we appeal to you in the name of God and Humanity, and in behalf of the tender orphans, whose very existence depends upon your bounty; and we fervently beseech you to remember, that the voice which appeals to you through our mouth, is the voice of your Father in Heaven. He calls himself

אָבִ יְהוָה

the Father of the Orphans, and ye shall resemble him, by being Fathers to the Fatherless.

Arouse O, Israelites, unite your efforts and energies, and achieve an act of charity so profuse as to bless for the present, and richer yet in promise for future generations. Let us have an institution, over the portals of which shall be inscribed in golden letters the quickening words of the Prophet

רְחֹמֶךָ אָנָּי אֶחָד וְאֶלְמָנָהָךְ עַל־  
תְּבָטוֹ:

"They orphans, I shall keep them alive, and thy widows shall trust in me."

SAN FRANCISCO, June 1, 1871.

I. F. Bloch,	Isaac Levy,
J. Brandenstein,	S. Lipman,
A. Block,	M. Mayblum,
P. Berwin,	Rev. Dr. A. J. Messing,
I. Blum,	M. Morgenbaum,
Rev. Dr. E. Cohn,	C. Meyer,
Leop. Cahn,	J. Platnick,
L. Dinkelspiel,	John Rosenfeld,
Alf. P. Elselt,	J. S. Rothschild,
Leo. Eloesser,	L. Sachs,
Rev. Dr. J. Frankel,	A. Seigman,
Amos Goldsmith,	M. Selig,
H. Greenberg,	H. L. Simon,
L. Gerstle,	David Stern,
A. Gansel,	Wm. Scholle,
S. Hahn,	Wm. Steinhardt,
Martin Heller,	S. Sweet,
A. Helbing,	E. Wechsler,
A. Hollub,	Alex. Weil,
S. W. Levy,	Isaac Wormser.

Literary Notices.

BUTLER'S "GENERAL AVERAGE."

The *Messenger* speaks thus: "We are surprised that the usually careful and discriminating editor of *Harper's Monthly* should have sullied the fair pages of a magazine so extensively and favorably known, by permitting Mr. Butler to indulge his peculiar ideas of comic verse in the composition styled 'General Average.' Mr. Butler's reputation as a poet was made—such as it is—years ago; and his latest attempt in rhyme does not advance his claims to a niche in the Temple of Fame. Mr. Dickens (whom we regret to name in the same connection as Mr. Butler) lived long enough to deplore having insulted the Jew by depicting Fagin: we trust Mr. Butler may be spared a few years to repent the offensive and impudent verses, which a too-easy editor consented to endorse with the compliment of a conspicuous place in a leading American magazine.

WHAT I KNOW OF FARMING.—By Horace Greeley. A great man who is known to be great, may utter a commonplace and find it famous. When Mr. Greeley put upon paper what he knows about farming, and gave his book an appropriate and modest title, he little thought he was furnishing the small wits of the day with an exhaustless topic. Mr. Greeley, it is shrewdly suspected, knows little of practical farming, but what he does know he is willing to impart to others. The book is for sale by A. Roman & Co.

NEB PLOUGHSHARE—HIGH SCHOOL COMMENCEMENT.—In the report of the commencement exercises of the High School, at Platt's Hall, on the 22d, "Neb Ploughshare" deserves a great deal of credit for the many paragraphs replete with witticisms. The young Misses are cut to pieces—at least their names are. The Rose's are twitted until there's not a thorn left and each Ray has apparently Ben-jam-in, at the heart of this witty visitor and reporter. It is well worth reading—as is everything in the *Golden Era*. We take exception, however, to one paragraph, and which entitles "Ploughshare" to our sympathy and pity rather than anger—for he is truly a

"Neb"—"bich," and, as Capt. Cuttle says, "search books and when found, make a note on it." "The show commenced, and a Jerusalemish sort of a [fellow] commenced to speak. His name was Cohn, and some one said he was prayin', but if that was prayin', \*\*\* help the sermons. That prayer, that fellow turned into a speech. He was fixed for a speech—white vest, full of gestures and flourishes. In fact, the only thing that kept it from being a speech was he had his eyes shut. \* \* \* \* \* That was'nt no prayer, it was a sermon."

Was there any one present whose religious feelings were hurt by a Jewish Divine invoking the blessing of our Heavenly Father?

At our request, the Doctor has placed at our disposal the Prayer delivered on this occasion.

OPENING PRAYER.

GIRLS' HIGH SCHOOL COMMENCEMENT,  
BY REV. DR. ELKAN COHN.

ALMIGHTY GOD, and most merciful Father! We humbly approach, on this festive occasion, Thy heavenly throne, to offer our devotion unto Thee. To implore Thy blessing upon this noble assemblage, and especially to recommend to Thy paternal love and most gracious care, these young ladies representing in our midst the cheerful and happy results of intellectual culture in our public educational institutions. Year after year they devoted their mental faculties to the attainment of those spiritual accomplishments, which form the pride and glory of manhood and womanhood; year after year they earnestly labored to develop their souls into a likeness, as it were, of Thy eternal wisdom; to clothe themselves with the power of being useful in the service of truth and humanity, and to enrich their minds with those treasures of knowledge, which a true cultivation of science never fails of awarding to its faithful votaries. And now they are standing here with emotions of joy, and surrounded with the sympathy of an enlightened audience, to receive at the hands of their faithful teachers and guardians, the crowning reward of their labors, the visible emblems of their intellectual success. But what are our best achievements, our highest aspirations, our profoundest study, our self-knowledge, toil and thought, without Thy paternal blessing, without the living springs in our hearts, of faith and trust in Thy goodness, and that Thy holy will commands us to enable our lives, and devote our energies to the promotion of all that is good and beautiful on earth. And therefore we beseech Thee, O Heavenly Father, to inspire these young graduates, with the spirit of Thy love and wisdom, and to bless their mental acquisitions to become a part of their vital blood and bone and sinew, and bear fruits of a wise and lofty character. Inculcate in their young hearts the deep-felt conviction, that in parting from school and entering into the different spheres of life and activity, they have a holy mission to fulfill in the interest of their fellow beings, and that in every vocation and in every community wherever they may be, and whatever they may do, the hope of society, the hope of their parents and friends, their own hope of prosperity and spiritual felicity repose in their fidelity and attachment to those principles of religion, truth, honor and piety, which everywhere throughout the whole world are and ever will be acknowledged and revered as the most precious good that Thou hast bestowed upon mankind, to the honor and glory of Thy holy name. We thank Thee, Father, for the happy feeling we enjoy at seeing our public institutions of learning in a condition of prosperity, efficiency and progress. We pray that the great and universal privilege of a free and liberal education granted to every child in this enlightened commonwealth, may remain under Thy divine protection our people's sanitary, dear to every heart, and precious to every soul, and that the coming generation of young men and women, growing up under the influence, care and training of our public schools, may become wiser and better than we are, more liberal in their views, more refined in their manners, more modest in their words and deeds, more in harmony with the sterling qualities of heart and soul that distinguished the fathers of our Republic. They live forever in the memory! Oh, that they be forever emulated in the lives of their thankful children!

The name be praised and glorified! Amen!

Mankind has been learning for six thousand years, and yet how few have learned that their fellow-beings are as good as themselves,

## "WHO DOES NOT ACT, IS DEAD."

BY BERTHA RAPHAEL,  
GRADUATE, GIRLS' HIGH SCHOOL, SAN FRANCISCO, MAY 22D, 1871.

Who has not thought of the many blessings which the sun in his glory and strength brings to us? Who has not noticed his power? His heat and light impart life to everything in Nature. How lovely are the gardens, the meadows, and the forests in their freshness and variety of color! All this beauty has been produced by the sun's action. Who has ever reflected on the change that would be caused if he were to discontinue his action, cease sending his beams of heat and light? Can any of us paint the gloom and desolation that would ensue? Wherever had been life and beauty, would be death and decay. How thankful to the Creator we should be, for giving us such a glorious exemplar; an exemplar which is symbolical of action, and which teaches us that we were not placed on earth to be indolent, but to be industrious. As the sun is to the earth, so is its action to man.

If the little seed planted in the ground does not imbibe nourishment, will it ever become a tree? Is it not the same as dead? As it is in Nature, so it is in man. God surely has placed us here for some purpose. He does not desire us to be like this seed. He does not wish us to look around seeking for naught but pleasure, seeing all other things act, while we ourselves remain inactive.

God has created man to rule over the animals, and has made him their superior by endowing him with a mind and soul. If we allow these to remain in their first born state, if we do not help them to develop, we shall be poor specimens of God's children. Then if we know what will make of us noble men and women, and acting ones, let us by our exertions, strive to produce life and not death.

The man who is healthy is happy, but he who does not possess health is not. It is action only that gives him the health of his physical, intellectual and moral being.

How different are the lives of men; one finds labor to perform in every spot. He knows the value of time; and therefore does not waste it. He is a man of life. Another does not care to aid humanity. He is contented to take the world as it comes, making no exertions for himself or his fellow beings. And yet he dares to call his, a life. But is it? Can this be called a life? No; he is a man who does not act, and he is as dead.

In almost the very first pages of the Bible, we read the decree of God, "By the sweat of thy brow shalt thou eat thy bread." Again we read, "Go to the ant thou sluggard and learn to be wise." In many other places we are commanded to lead active and useful lives.

The results of industry and action are many and great. How have our cities grown so large and beautiful? Only by the industry and perseverance of men. Take for instance our own City of San Francisco. Little more than twenty years ago, it was a sterile tract of land, with a few cabins and huts scattered here and there, with but few to dwell in them. But as the population increased, men interested themselves in its future, and by their continued labor they have made it what it now is, the Queen of the West.

Poets by outpouring their various fancies and feelings, have developed the germs of life hidden in the minds, and hearts, and souls of men. Have not Bryant and Wadsworth called into action the germs of reverence and adoration for the Almighty buried deep under worldly interests? This has not been the work of poets only, for whose writings have quickened the tender feelings, the sympathies of men, more than those of Dickens? Many are his friends and admirers, and the number is increasing every day. To what is his renown due? To his action. He acts through his works. By them he brings the rich and the poor nearer together, he shows us that the humblest and poorest have qualities and hearts that deserve to be envied.

"Who does not act is dead," and surely he who does act nobly, truly, religiously, never can die, but wins a glorious immortality.

A LIBERAL BROKER.—"They tell a story," says the *Philadelphia Day*, "of the adventures of some Sisters of Charity, who, being about to sail for Europe, entered a Wall street broker's office to get their funds converted into gold. The broker was a Jew, and he gave them gold for their greenbacks, dollar for dollar. We mention this for the reason that the Jew who charges the current premium in making such exchanges, will be heard of over and over again, while the Jew who refused to take the premium will be forgotten, unless the press rescues him from oblivion. To the Christian broker, we say: Go and do likewise."

## WHAT BECOMES OF THE TALENT.

This question we often ask ourselves after witnessing school exhibitions, and commencement of higher institutes of learning. Remembering the hosts of young people whom we have on similar occasions called promising, and of whom we have never heard again.

Why is it that with so many of these talented and highly educated Youths and Maidens, year after year launched upon the adult world, our society is so very common place. Is it that our system of education is defective, and that our children's minds are so taxed, that all their powers are exhausted in receiving an education? If so, then better no education—say we; and let the child commence where now it leaves off, and by a judicious course of reading and actual observation, obtain the true culture which makes the really refined, intelligent lady, or gentleman, and useful member of society.

However, we do not hold that the above is the solution of the problem. The average intellects of our children, can easily bear all the strain induced by our educational system. It is rather the mode of life followed by our young people, that causes all this immense loss of intelligence and good sense to the community. What does the young gentleman graduate expect to do?—make money. What the young lady?—enjoy herself and get a husband. Now money is a very good thing; a very useful thing; so is a husband, each in its own time and place. But suppose we let both take care of themselves for awhile, and our young lady and gentleman turn their attention to self-improvement. Attend lectures, read, cultivate habits of reflection and close observation. Keep their ears and eyes open; money will come along in time; and believe me, will be much more appreciated and enjoyed, than if made the only and sole object of pursuit. And should it not, there will be what no amount of money can purchase—a cultivated mind, which is indeed a "kingdom."

And should the husband come, it will be most likely a more suitable and congenial one, than would have been chosen with less experience and knowledge of the world. And should there be no husband in store for our intelligent and sensible woman, she will not be likely to be less happy or less useful, but on the contrary, a few such are needed to raise the average intelligence of society. The woman who marries simply for the sake of marrying, makes her life a blank. But she who means to make her life tell, and in keeping the even tenor of her way, finds her true mate, finds also her most glorious field of usefulness and activity in the sphere of maternity. And while performing her duties as wife, mother, and home engineer, improves and cultivates herself as well. Let us hope the young misses who have lately graduated will not follow in the footsteps of those of their predecessors who have lost themselves and their talents, in the whirl of a merely fashionable life. Enjoy yourselves, girls, by all means, but devote some time to reading, reflection, and useful employment. Read for amusement, if you wish, even novels if it must be, but select with care—Scott, Edgeworth, Mu-loch, Dickens, Thackery, Yonge, Trollope, etc., etc., but for the sake of all that is pure and true and womanly, avoid as you would the rankest of poison, the Braddon and Ouida style of Literature.

With a little perseverance, you can influence each other and your young gentlemen friends, and perhaps in the course of time, it may be possible to attend a social gathering occasionally, where there is some more intellectual recreation indulged in than the (at present) almost universal one of cards. "A consummation devoutly to be wished."

B'NAI B'RITH LIBRARY—PICNIC.—On Sunday last some twenty-two cars conveyed the immense concourse of guests to Belmont. "All went merrily as a marriage bell." Even the rain dampened not their spirits. It was a great success in every respect. The net proceeds will enable the association to add to their literary store several hundred rare volumes. Now that we have had a fine picnic, give us the fruits in well selected works, and throw open the doors to a series of intellectual entertainments.

BARMITZVAH.—Master Mark Shirpser attained his religious majority at the Temple Emanu-El on the 27th inst. He acquitted himself very creditably when called to the reading of the Holy Law.

Master Nathan Kalischer celebrated the same event at the synagogue of the Congregation "Shearith Israel" (Post and Taylor streets), also on the 27th. In addition to the usual ceremony he chanted the "Haphtorah."

Man may have the most dazzling talents, but if they are scattered on many objects he will accomplish nothing. Strength is like gunpowder—to be effective, it needs concentration and aim.

MEETINGS—PRELIMINARY  
TO THE FORMATION OF THE CONGREGATION  
EMANU-EL.

For some time past, we have had in preparation the first events of California. We refrained from publishing them until certain items were settled beyond dispute. Desiring to be accurate, we submitted them to old Californians, and searched the early files of the *Alta California* and the *Placer Times and Transcript*. While we had no difficulty in mentioning the first newspaper, the first church, school house, library, bank, benevolent society, etc., we were brought to a stand still on the first Jewish society, the first congregation, and one or two other matters.

We set down "The First Hebrew Benevolent Society" as the first Hebrew society organized on this coast, but on submitting the "California First Events" to some pioneers, they assured us we would (by inserting the series as it stood) be falsifying history—that the "Eureka Benevolent Society" was the first that assembled, and that a few learning the fact that a meeting had been called, rushed off and summoned a few friends and arranged for a meeting—hurried matters through, and organized at the first preliminary session, but nevertheless, the Eureka had already held two preliminary meetings, and were in point of fact the first Jewish benevolent society. We are promised a reference to the original (rough) minutes, as proof positive. Again, it was contended that the "Shearith Israel" first held a meeting for the purpose of forming a congregation, but the "Sephora Torah" (Scroll of the Law) which had been sent hither by the Rothschild Brothers to their agents—Messrs. B. Davidson & May—to be given to the first Hebrew congregation that might be formed, caused some others to quickly meet, organize, etc., in order to obtain the valuable gift. We say it was contended, but it is no longer, for we have convinced the parties that "the fact is not so."—We could find nothing in the minute books of either congregation to prove who first organized. There was really but an interval of a day or two between the actual organization of the "Congregation Emanu-El" and the "Shearith Israel."

We are indebted to Mr. A. Helbing for valuable information, and to Mr. A. Watters (President of the Congregation "Shara Zedeck") who has placed at our disposal valuable papers, among which are the *rough minutes* of the preliminary meetings held during 1851 for the purpose of forming a congregation and erecting a House of Worship.

The subscription lists, bearing the *original* signatures of 184 of our co-religionists, are well worth seeing. The ink used is of every variety of shade and color.

The committee on subscriptions held several meetings, which, together with the details of the initiatory proceedings, will doubtless remind many now living abroad of their early California associations.

SAN FRANCISCO, March 16, 1851.  
A meeting, pursuant to call, was held of the Israelites of the city, at the residence of Mr. Philip Mann.

Mr. A. Watters was called to the chair, and G. S. Goodman appointed Secretary.

The object of the meeting being stated by the Chair, and after some remarks by a number of gentlemen, the following resolution was adopted:

Resolved, That a committee of ten be appointed for the purpose of raising subscriptions for the erection of a suitable place of Worship.

On motion, duly seconded, the Chair appointed the committee. The committee consisted as follows: A. C. Labatt, Samuel Marx, L. A. Levy, Jr., J. J. Joseph, H. Hart, B. Keesing, Charles S. Lyon, J. Rosenbaum, Louis Cohn, and G. S. Goodman. On motion, the Chairman, A. Watters, was added to the committee. It was resolved "that the committee be and they are hereby desired to report progress to this convention in two weeks from this date."

The Secretary was, on motion, instructed to draw up a number of subscription lists, with suitable and impressive headings, and furnish each member of the canvassing committee with a copy thereof.

Resolved, That the committee appoint their own officers among themselves.

Resolved, That a committee of two for each of the following named places be appointed by the Chair, to make collections for the object in view by the convention, namely, Sacramento City, the town of Marysville, and Stockton precincts.

Whereupon, the following were duly appointed: Messrs. W. Galland and M. Herzog for Sacramento; Messrs. J. C. Levy and M. Elsasser for Marysville, and Stockton, Messrs. Mitchell and Sussheimer.

Resolved, That preparations be made to procure a temporary place of Worship for the ensuing (Passover) Holidays.

On motion, that a committee be appointed for that purpose, the Chair appointed Messrs. Siegmund T. Meyer, Samuel Marx, Israel E. Woolf, Samuel H. Cohen and M. Isaac such committee.

The Chair was unanimously added to that committee, and also to a special committee, consisting of Mr. Morris Weiss and Mr. Samuel Marx, who were

upon motion, appointed to raise funds to defray the expenses contemplated by the preceding resolution.

Messrs. Ulrich Simon, Jacob Mayer, Israel Solomon, H. Hart, and Daniel Woolf were appointed a special committee to contract with a baking establishment for the requisite quantity of *Matzors* (unleavened bread). On motion, Mr. Davidson was added to that committee.

The following resolutions were unanimously adopted:

Resolved, That the thanks of this convention of Israelites are due, and are hereby tendered to the worthy Chairman for his indefatigable efforts in promoting the great object in view, and the able and impartial manner in which he has presided over the meeting, and in other respects discharged so ably the trust confided to him.

Resolved, That the thanks of the convention be tendered hereupon by the Chair to the Secretary for his able services rendered, and for the correct manner in which he has noted all the proceedings.

Resolved, That this convention now adjourn until Sunday, March 30th, at 7 o'clock, P. M.

(Signed) G. S. GOODMAN, Sec'y.

SAN FRANCISCO, March 20th, 1851.

The Committee on Subscriptions met this evening at Mr. Watters' house. Members present: Messrs. Watters, Hart, Joseph, Labatt, Keesing, Lyon and Goodman.

Mr. Labatt was appointed Chairman; Mr. Joseph, Treasurer, and Mr. Goodman, Secretary.

On motion, seconded.

Resolved, That a Corresponding Committee of three be appointed by the Chair to solicit aid from our Atlantic brethren in the furtherance of our undertaking.

Whereupon, the Chair appointed Messrs. Watters, Lyon and Goodman. On motion, seconded,

Resolved, That, as a general rule, a deputation of not less than two members of this Committee shall be in attendance for the purpose of soliciting subscriptions.

On motion, seconded.

Resolved, That 300 circulars be printed, and that a committee of two be appointed to superintend the same.

Whereupon, the Chair appointed Messrs. J. J. Joseph and L. A. Levy, Jr. On motion, seconded.

Resolved, That the Treasurer deposit in Mr. B. Davidson's bank all sums over one hundred dollars which the Committee from time to time may collect, less such incidental expenses as they may be called upon to defray, such as printing, stationery, etc.; the deposit to be made in the name of the "Committee to raise subscriptions for the erection of a place of Worship for the Israelites of San Francisco," and that such moneys shall not be withdrawn from bank until the Israelites at large shall name and appoint such Trustees as will at once take charge of the building in contemplation, and that a copy of this resolution be handed to Mr. Davidson.

On motion, seconded.

Resolved, That this Committee recommend to the Israelites of this city, at their next meeting, the propriety of advertising the names of its members, together with the object they have in view, in the different morning papers of this city.

On motion, seconded.

Resolved, That this Committee now adjourn, to meet again on Sunday evening, 23d inst., at 7 o'clock, at Mr. Watters' house.

G. S. GOODMAN, Sec'y.

A. C. LABATT, Chairman.

SAN FRANCISCO, March 23d, 1851.

At an adjourned meeting of the Committee on Subscriptions, held this evening, at Mr. Watters' house, members present, Mr. A. C. Labatt, Chairman, Messrs. J. J. Joseph, A. Watters, H. Hart, B. Keesing, Charles S. Lyon, and G. S. Goodman, Sec'y.

The minutes of the preceding meeting of the Committee having been read, they were, on motion, duly approved.

On motion, seconded.

Resolved, That inasmuch as some members of this Committee have met with several obstacles owing to other members having called on the same parties for subscriptions, and with a view of henceforth avoiding such a recurrence, hereafter one list will be put in circulation at the time in this city, and that two members of this Committee, who, for such a time, shall be named by the Chair, shall take charge of said list until their labor be completed, when two others shall be appointed in like manner, so that no more conflicting lists shall be out at one time.

On motion, seconded.

Resolved, That the subscription list be nightly handed to the Secretary, that he may note down the amounts subscribed in a book to be kept by him for that purpose, and that he be requested to deposit said book in some place of safety.

A letter from Mr. L. A. Levy, Jr., tendering his resignation as a member of this Committee, having been read, on motion, seconded,

Resolved, That the same be returned to him by the Secretary, as this Committee does not consider itself authorized to act on resignations tendered by any of its members.

The Chairman appointed the following members to commence their labor in soliciting subscriptions forthwith in the following rotation, to wit:

On the first day, Messrs. Watters and Labatt.

On the second day, Messrs. Keesing and Hart.

On the third day, Messrs. Joseph and Marx.

On the fourth day, Messrs. Goodman and Lyon.

On the fifth day, Messrs. Rosenbaum and Cohn.

There being no other business before the Committee, on motion they adjourned till to-morrow, Monday evening, 24th inst., at 7 o'clock.

G. S. GOODMAN, Sec'y.

A. C. LABATT, Chairman.

SAN FRANCISCO, March 25th, 1851.

At an adjourned meeting of the Committee on Subscriptions, held this evening, at Mr. Watters' house.

JUNE 2, 1871.

## THE VOICE OF ISRAEL.

3

Members present—Messrs. A. C. Labatt, Chairman, J. J. Joseph, Treasurer, A. Watters, H. Hart, Louis Cohn, Samuel Marx, I. Rosenbaum, and C. S. Lyon, Secretary *pro tem.*

The minutes of the preceding meeting of the Committee having been read, they were, on motion, adopted.

A report of the Committee to be presented to the meeting of Israelites in this city, to-morrow, Sunday evening, 30th inst., was submitted, and, on motion seconded, accepted.

There being no other business before the Committee, on motion seconded, they adjourned,

CHARLES S. LYON, *Sec'y pro tem.*

A. C. LABATT, *Chairman.*

SAN FRANCISCO, March 30th, 1851.

At an adjourned meeting of the Israelites of this city convened at Mr. Mann's house this evening.

Mr. A. Watters took the Chair, and G. S. Goodman acted as Secretary.

The minutes of the preceding meeting having been read, they were, on motion duly seconded, approved.

The Committee on Subscriptions presented through their Chairman, the following Report, setting forth the result of their labor thus far, and recommending the immediate formation of a Congregation, which being read was, on motion duly seconded, approved.

REPORT

OF THE COMMITTEE APPOINTED AT A CONVENTION OF ISRAELITES AT SAN FRANCISCO,  
MARCH 16TH, 1851.

To the Israelites of San Francisco:

The Committee appointed at your Convention, on the 16th day of March, 1851, for the purpose of raising subscriptions for the erection of a suitable place of Worship in your city, beg leave most respectfully to present, through their Chairman, the following Report:

Your Committee have much pleasure in announcing for your information the gratifying results of their humble labors thus far in the trust confided to their charge. They submit for your consideration a list containing One Hundred and Eighty-two subscribers, whose aggregate contributions amount to Four Thousand Four Hundred Dollars.

Your Committee beg leave to add that they feel proud that this handsome subscription is the free offering of *Israelites* exclusively; and your Committee further hazard the opinion that the amount already subscribed will be considerably increased by contributions from our brethren in the different parts of this State.

In the furtherance of the holy work before them, your Committee are sanguine indeed of collecting large sums from our fellow citizens of other religious creeds, and therefore beg leave to respectfully recommend that an immediate organization of the Israelites of San Francisco take place to form a Congregation, and elect their officers, so that no valuable time may be lost in the advancement of your praiseworthy undertaking.

In conclusion, your Committee beg leave to give you the assurance that their endeavors to promote the good cause will not be diminished until a suitable edifice, worthy of God's chosen people, be completed in this great emporium of the New World.

A. C. LABATT, *Chairman.*

San Francisco, March 30th, 1851.

Mr. Mitchel, of Stockton, who at a previous meeting was appointed a member of committee to solicit subscriptions in his place and surrounding country, having on application been excused, Mr. H. M. Cohen of said place was appointed in his stead.

Mr. Woolf, Chairman of committee to procure a temporary place of Worship for the ensuing holidays, reported that the committee had rented Masonic Hall, Montgomery street, at the rate of seventy dollars per month.

On motion seconded, the report was received. Mr. H. Hart of the committee on *Matzors*, reported progress, and on motion the report was received.

The report of the Committee on Subscriptions was again submitted to the meeting for discussion of that portion referring to organization of Congregation.

On motion seconded, it was resolved that on next Sunday evening, April 6th, an election be held of Officers for the Congregation, to serve until such time as the Constitution and By-Laws hereafter to be framed shall provide for.

On motion seconded, resolved that the call for said meeting be advertised in two newspapers.

On motion seconded, resolved that a committee of three be appointed by the Chair to select a *Shochet*, whereupon the Chair appointed Messrs. Lazard, Neustadt and Ries.

The following named candidates for said office were then respectively suggested to the committee by members of this convention, namely, Messrs. Abrams, Alexander, Fleishman and Israel, and the committee was requested to report the result of their labor on Sunday next, 6th April.

Mr. Alexander, one of the candidates present, spoke at length about his capacity as *Shochet*.

On motion seconded, that the thanks of this meeting be tendered to the Chairman and Secretary.

On motion the meeting adjourned till Sunday next, April 6th, at 7 P. M.

G. S. GOODMAN, *Secretary.*

RALPH WALDO EMERSON's lectures have inspired little interest. Unless there is eloquence in delivery, men prefer to read for themselves than have authors read for them.—*Golden Era.*

LECTURES BY REV. DR. GEIGER.

REVISED TRANSLATION FROM THE GERMAN, MADE  
ESPECIALLY FOR THE "VOICE OF ISRAEL."

LECTURE IV.

NATIONALITY.—SLAVERY.—WOMAN'S POSITION.

Every new birth is attended with pain; every new Idea which enters the spiritual world to produce new creations, to reform the world, has to encounter a fierce resistance from the dominant and prescriptive whose reign is threatened by its advent. An Idea which strives to create a new spiritual life, fight necessarily with spiritual weapons, and bears within itself the guarantee of victory. It is endowed with something imperishable which enables it to cope with difficulties, to defy all opposition. The single sling and stone may suffice to slay one Goliath, but the champion of ideas who would wage a protracted and successful war with the hydra-headed foes of truth and human progress must not refuse the complete equipment of armor and helmet. Thus, and thus only, can Ideas impose their saving light-giving rule upon the world.

The doctrine of Revelation in Judaism has not escaped its struggles. But through these man gains strength, though now and then they cover him with dust. Judaism also stood in need of such struggles with the world, hence the dust of the earth settled around it to some degree. A puny race of nomads just emerged from a great empire addicted to idolatry, proceeded to meet the whole world entertaining different views. It must keep closely together, lest it be crushed beneath the weight of the outer world. Animated by the Divine Spirit it meant to proclaim a new belief to the world, and it accomplished its victory. A beautiful and sublime, but difficult task! Every contact with the outer world was a snare, every word exchanged with a person outside of its own pale, contained a temptation; every friendly meeting, every meal taken with him was profanation, because it was dedicated to his idols. Thus every closer association was a sin—a struggle offered to them from without. And unavoidably many among Israel longingly viewed the brilliant pomp that surrounded them everywhere? It is true, there was in the whole people a spirit to fortify and express the new ideas through corresponding forms: that spirit did not animate individuals, privileged champions exclusively, but the whole people, though in a weaker and less degree. But must not also many be seduced by the pomp, by the superior power that bribed them? The history of Israel extending over the whole period of the First Temple, that is to say, of the very establishment of their belief, affords us innumerable instances of apostacy, of energetic struggles which truly enthusiastic and great men were compelled to carry on against their depraved brethren.

The more aberrations multiplied in Israel, the more the danger increased, that the worm of corruption might gnaw even upon the very healthful stem, the more must the glowing zeal of the better-minded increase to keep that danger far off; they were compelled to contend against the inroads of the evil with all possible determination, with a fire of energy that would not only produce warmth, but even consume the evil itself. Should we then be astonished that, under such circumstances, now and then some harsh, severe expressions against other nations are employed,—that implacable opposition to them is preached and practiced? Should we marvel, considering that it was not a piece of territory, or some earthly inheritance that was at stake, but that an Idea was to be defended, which they revered as their highest treasure, which elevated them above the nations, which was destined to be diffused all over the earth by the people chosen for that purpose; should we marvel, when we observe the fire of enthusiasm burning within them in mighty flames, and filling them with glowing heat, so that they now and then uttered sentiments which did not always express the purest benevolence, the most friendly consideration for those that designed to deprive them of their costliest treasure by their allurements?

We fail to transpose ourselves into that time and those circumstances, when we allow ourselves to be guided by the idea of tender-hearted toleration appropriate at an age of mutual recognition and appreciation, in our estimation of a time in which antagonistic convictions were engaged in a struggle of life and death; when we judge every harsh word with aristocratic indifference, talk of hostile nationality and national pride which, indeed, were at that time regarded as less valuable treasures, whereas nothing exclusively national was at stake, but the freedom of the spirit, the safety of the very foundation of truth, and all corrupting influences must needs be neutralized.

No! we must not wonder, that we meet with many a severe expression, with many a harsh precept; on the contrary, it must ever be a very remarkable proof of the truly spiritual vigor with which the people were endowed, that, notwithstanding those struggles, Israel never forgot to hold all mankind in his embrace, and to labor for it; that, notwithstanding those hostile conflicts which could not be but mutual, they were ever guided by the truth: that their Religion came into existence for the whole world, the whole earth must be comprised within its fold. It affords a testimony of the profound spiritual life of Judaism, that the purity and clearness of that view were never dimmed. Thus we feel quickened when, despite all expressions prompted by the heat of the conflict, we can again breathe the pure air as it flows from the words of the prophets, saying: "Let not the son of the stranger, that hath joined himself to God, speak, saying, God hath utterly separated me from His people: neither let the eunuch say [the eunuchs of the Persian court are here referred to] 'Behold, I am a dry tree.' For thus saith the Lord unto the eunuchs that keep my festivals, and choose the things that please me, and take hold of my covenant unto them I will give in my house and within my walls a place and a name better than of sons and of daughters, an everlasting name, that shall not perish. And the sons of the stranger that join themselves unto God, to serve Him and to love His name, that keep the Sabbath from polluting it, and take hold of my covenant: even them I will bring to my holy mountain, and make them joyful in my house of prayer, their burnt offering and their sacrifices acceptable upon mine altar, for my house shall be called a house of prayer for all people."

"It is not sufficient," thus we read elsewhere, "that thou alone shouldest be my servant: I will also give thee for a light to the Gentiles." And again we read: "And I will also take of them for priests and for Levites." Mankind is destined to be encircled by the one truth.

It is a folly to assert that Judaism teaches the doctrine of a national God, a God belonging exclusively to the Jews. Such an assertion in the very face of oft-repeated proclamations, prognosticating a future when God will be One, and His name One, is truly childish. May be, that now and then an expression is found apparently attributing some importance to idols, such as "Greater is our Lord than all gods," and others like it; but how does the prophet so often characterize them? "One breath and there is nothing good in them." And with what irony does he show how the gods are made, how the workmen work with their hammers and assist each other, and how one portion of the materials is used to prepare food with it, while the other is employed to fashion a god from it! How can a national God here be spoken of. Yes, a God is spoken of who was first acknowledged among that nation, nay! was acknowledged by that nation alone; but who is the God, of the whole world, the God who fills all time and space, the God who shall be acknowledged by all nations. We perceive here a struggle in which, it is true, many expressions must be employed that do not correspond with its spiritual sublimity, but lucid clearness gradually gains the ascendancy. We behold the ancient Jacob as he must struggle surrounded by mighty darkness, and a man is covered with dust together with him; the hollow of his thigh gets out of joint, but nevertheless, he prevails—he prevails both physically and spiritually, and becomes a blessing for all mankind.

But Judaism was destined not alone to introduce a new idea concerning God into the world, but also to dignify and ennoble all human relations. The men who taught in ancient time, "The true foundation and nerve of the Law is, whatever displeases thee do not unto others; this is the essence and root of the Law, all the rest is commentary, go and learn;" or, "Thou shalt love thy neighbor as thyself; this is the great cardinal principle of the Law;" or, "This is the Book of the generations of man," is a still greater principle, conveying, as it does, the lesson, to be man, to recognize under all circumstances all men as our peers—the Hillels, Akibas, Ben Somas, who taught such lessons, are the great props and pillars of Judaism, and we must well take to heart their words. Judaism, I repeat, did not enter into this world to present it with a new idea concerning God, but to purify all human relations as well as the knowledge and appreciation of man. But even with regard to the relation between man and man, the idea must now and then contact itself, as it were, must accommodate itself to the various conditions, if it should at all succeed. An individual, also, however distinguished he may be, will labor with effect, as long as he keeps himself aloof from his fellows by his eminence, as long as he does not participate in their aspirations; his

fellowmen may, it is true, look up to him with reverence, but they will not be influenced by him; if a man desires to see his work crowned with success, he must enter into the existing conditions,—there must be mutual accommodation. As far as the Idea relating to God Himself is concerned, there is no compromise, no accommodation, there can be mediation between the Pure Spirit, and Corporeality; concerning the Highest, Judaism could not be indulgent, all opposition must be contended against with unswerving determination. It is otherwise as regards the relations among men;—here the Idea may, must perform its work of purification and sanctification by the gradual process, until the hard shell goes to pieces and falls off by itself.

SLAVERY.

The nations of Antiquity could hardly believe themselves capable of existence unless SLAVERY was established among them as an inalienable right. A free citizen should do no labor, slaves must do it; the slave was the property of his master, a sort of merchandize, a chattel, completely subject to the will of his master. Judaism presents itself with the doctrine, that every man was destined to labor; it is true, God places the first man in the Paradise, the garden of Eden, but also to work there and to guard it. Yet, man soon enters into more prosaic relations and is told: "In the sweat of thy face thou shalt eat thy bread." But all men are created in the image of God, not the progenitor of one nation or another exclusively, but the progenitor of all, and from him the whole human race have descended *vested with equal rights*. Of course, the complete abolition, the annihilation of slavery by Judaism, at its very entrance upon the stage of History, would have been in direct conflict with nature and the historical development of human relations; it would have proved an undertaking without the desired salutary results, both for the people and mankind, in general, which may be educated, but not reformed with one stroke. Hence, slavery was not entirely abolished, but it really existed only in name without its true substance; the new wine poured into the old vessel must burst it.—Among the race, the people itself, real slavery was out of question; for the slave served only six years, or became free even sooner, when the year of jubilee arrived; then he returned into his ancient civil relations, fully equal in birth and rights with his brethren. And how were heathen slaves—heathen slavery was tolerated—treated? The smallest maiming of a slave, smiting out his tooth, was not regarded only as an injury done by the owner to himself, or to his property, no! the slave was free. And the killing of a slave was visited upon his master; and what a beautiful precept removing the very sting of slavery is this: "Thou shalt not deliver unto his master the slave that is escaped from him unto thee; he shall dwell with thee, in one of thy cities which he may choose.—Do not deceive him!"

With these words a question was settled thousands of years ago, that in our day marks its bloody traces upon a whole continent, and rends it to pieces; and yet the inhabitants of that country are professors of the dominant religion, one part of whom cleave to that faith which claims to be the sole, exclusively saving Church; and the other to the forms of tenacious puritanism, with the missionary lust of making proselytes. The struggle which has burst forth has nothing whatever to do with the nature of slavery, whether or not it should be permitted to exist; it is true, one section has repudiated it for itself, but has hitherto found it altogether right to preserve it as a constitutional institution in the other. The whole question is narrowed down to this: whether a slave who has fled into the free States, must be delivered to his master, whether it is not theft to allow him to remain away from his master; whether, in that case rights are not violated, the very idea of justice shaken. This question of a punctilious conscientiousness that has nothing to do with Religion, was settled by Judaism three thousand years ago; and when Judaism shall have prevailed, when its spirit shall animate all men, when the spirit proceeding from it shall have spread everywhere, full and genuine, then that question will be solved; truth and real right, humanity and the recognition of the human dignity of every one will then prevail over that sham justice whose boasts are the more insipid the shallower it is itself.

"During my long commercial experience," says Girard, "I have noticed that no advantage results from telling ones business to others, except to create jealousy or competition when we are fortunate, and to gratify our enemies when otherwise." While ten men watch for chances, one may make chances; while ten men wait for something to turn up, one succeeds, and is called a man of luck, the favorite of fortune. There is no luck but pluck, and fortune most favors those who are indifferent to fortune.

**"Voice of Israel."**

קֹל דָּבְרֵי כָּל הָעָם

"And the voice of his words is like the voice of the multitude." (Dan. x., 6.)

## TERMS:

The "VOICE OF ISRAEL," published semi-monthly and delivered in the City to Subscribers, by Carriers—  
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L. KAPLAN &amp; S. SOLOMONS, PROPRIETORS.

LOUIS KAPLAN, ..... BUSINESS MANAGER.  
OFFICE, Room No. 26, Merchants' Exchange.

M. WEISS, PUBLISHER, 511 Sacramento Street.

## TO CORRESPONDENTS.

CONTRIBUTIONS will be thankfully received, duly acknowledged, and if meritorious, accepted and liberally paid for.

CONTRIBUTIONS, to receive attention, should be accompanied by the name of the writer, not necessarily for publication, but as a pledge of good faith.

We do not, of course, endorse the opinions of our correspondents and contributors, although feeling it a duty to be liberal as to the use of our columns.

Address all communications to

"VOICE OF ISRAEL,"  
Room No. 26, Merchants' Exchange, or  
Box 2035 Post-Office, San Francisco.

TAMOON ..... Monday and Tuesday, June 19-20  
TAMOON-16th ..... Fast, Thursday, July 6  
A B ..... Wednesday, July 19  
A B-9th ..... Tishabab-Fast-Thursday, July 27  
ELOOL ..... Thursday and Friday, Aug. 17-18

## NOTICE.

No person is authorized to solicit Advertisements for this paper.

Mr. JACOB ROSENTHAL is our only authorized Collector for the city.

Hereafter, copies will not be sold at the office. Any omission in delivery, on the part of the carriers, will be supplied. We print in accordance with the number of subscribers, and are unable to supply new ones with back numbers.

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## ROUMANIA.

We are indebted to Consul Peixotto for late Roumanian papers, among which is the *Rumanische Post* (Bucharest) of April 28th.

From the *Chronicle* we extract the following:

The town of Ploiești has been the scene of a violent outrage. According to the *Echo Danubien*, some Jewish children were missing, and a search having been instituted to discover them, a Jewish inhabitant happened to meet with a group of children, and fancying that he recognized among them one of the lost ones, he, to make sure, addressed the child in Hebrew, but eliciting no response, he proceeded on his way, and the children continued their walk. A Roumanian having seen him speak to one of the children, accused him of endeavoring to entice the child away, and a crowd speedily collected. The unoffending man was savagely attacked, and so unmercifully beaten, that he was left bleeding on the pavement, and it was only under the impression that he was dying that his cruel assailants desisted from their atrocities. A hue and cry was raised against the Jewish population, who momentarily expected to be assaulted and plundered. Shots were fired at houses occupied by Jews, and a general massacre of the Jewish inhabitants was expected.

The *Journal de Bucarest* endeavors to throw doubts as to the outrages having been so violent, and represents the whole affair as a mere fracas between a Roumanian and an Israelite; but excesses of this kind have so frequently occurred in Roumania, that the *Echo Danubien* would assuredly not have promulgated them if they were unfounded.

The United States Consul to the Roumanian States, B. F. Peixotto, was received by Prince Charles at a full Court, and on presenting his credentials, made a very sensible speech, to which the Prince made a suitable reply, expressing his intention to make the Consul's mission easy and agreeable.—J. C.

FAVOR.—We are indebted to Congressman S. B. Axtell for a number of interesting official publications.... "A Friend" will please accept our thanks for the package of stationery.... I. O. U. having kindly sent us some valuable European publications, with a card bearing those initials, we can only say WE O. U. Thanks.

## SERMON.

DELIVERED ON THE 1ST DAY OF PASSOVER, 5631,  
APRIL 6th, 1871, BY THE MINISTER OF THE  
BIRMINGHAM SYNAGOGUE, THE REV. G. J.  
EMANUEL, B. A.

## THE PAST, PRESENT AND FUTURE OF ISRAEL.

Some two thousand three hundred years ago, Haman, describing the Jewish race to King Ahasuerus, said: There is a certain people scattered abroad and dispersed among the different nations in the various provinces of thy kingdom, whose laws are diverse from those of any other family of men. Substituting the countries of the entire world for the provinces of the Persian kingdom, these words of Haman would not badly describe the Jewish race at the present day—a distinct people, scattered and dispersed among the nations of every clime and every quarter, mingling with them, adopting their language, their dress, many of their institutions, and yet keeping apart from them, completely distinguished from them, observing laws unknown to them.

Our people have been a favorite study of every observer of man. Each has asked, what is the meaning of this strange people's existence? With what object has Providence preserved them for so many ages, through so many perils? What is their mission? Now if this enquiry is followed with interest by mere students of ethnology, with what anxiety should it be pursued by us, the people of Israel! To them the solution will afford but the gratification of their scientific curiosity, nothing more to us, it will bring the knowledge of the work before us, the duty God intended us to perform, the object for which God established us. Let us then, on this appropriate day—the anniversary of our birth as a nation—seek to learn the meaning of our long continued existence as a separate people. Let us consider the significance of our position amongst the nations. Let us enquire into the mission of Israel.

This must be learnt by looking into our remote past, our entire present, and our predicted future. A passage in Isaiah, chap. 41, vs. 8-16, will guide us in our investigation.

There was a time, brethren, when all mortals addressed their worship to the powers of nature, or to images made to represent them. One man alone discovered the true God and worshipped Him. He trusted in Him loyally, he obeyed Him faithfully. He proclaimed His existence and His perfections to his fellow-men. That man, called by God, "my friend," was Abraham, our great ancestor, the first father of our race. That man was followed by children and grandchildren and great-grandchildren, some of whom fell into all the errors and sins of surrounding peoples; but among that man's descendants there were ever some who preserved the precious knowledge of God, bequeathed to them by their progenitors.

Well, a time came when the Supreme determined to reveal His truth and to declare His will to mankind. To whom should He entrust this revelation? The children of Edom could not accept it. It imposed respect for human life, and their vocation was bloodshed, "they lived by the sword." It was unfitted for Moab and Ammon—the offspring of incest would permit no curb to be placed on the indulgence of their passions. Ishmael was a murderer by profession—he could not obey and spread the command, "Thou shalt not wrong thy fellow-man."

There was, however, one nation fitted to receive and preserve, and obey, and disseminate God's law. That nation was willing to say, "We promise to perform Thy will, even before we learn what Thou desirest us to do." That nation was the offspring of Abraham—the people of Israel.

It was very low in the scale of nations, a race of slaves, wretched and despised. At the moment God appointed, it was at once raised to the pinnacle of honor, freed from bondage, glad and joyful, and feared by the most powerful races. Why this great change? Why? That this people might be penetrated by gratitude to God and so might maintain the resolution so nobly uttered, "We will obey before we hear."

The deliverance was wrought by miracles never witnessed before or since, by manifestations of Divine power over all the forces of nature; the obstructions offered by human wickedness were overcome with crushing completeness, but yet, only after repeated warnings and corrections, first comparatively gentle, and increasing in severity only as severity became more and more necessary.

Why was Israel thus redeemed? In order that they might learn at once and for ever, that the Lord was God over heaven and earth, that He is long suffering and very merciful, but that when his mercy is rejected, and man remains obstinately rebellious, then His justice imposes punishment against which men are utterly unable to contend.

Look, my brethren, on our people when they

first took their place among the nations—offspring of God's faithful friend, sole acceptors among all peoples, acceptors without condition of God's revelation, witnesses of God's power, justice and mercy. Can there be a doubt as to the object of their establishment? Surely it was that they might become God's servants, His agents in preserving the wonders of His truth, the injunctions of His will. Surely it was that they should be His instruments in disseminating over the world the knowledge of His attributes and of His laws, so that all men might know and worship their Maker, and pursue the path He graciously points out to them.

The dignity of our origin, the fact of our selection, our preparation for our mission by our deliverance from slavery, the truth that we are God's especial servants—all these are expressed by the first three verses of our text:

"O Israel My servant, O Jacob whom I have chosen, seed of Abraham my friend, O thou whom I took from the ends of the earth and called from the extremities thereof, and to whom I said: 'Thou art my servant, I have chosen thee and not rejected thee.' O fear thou not, for I am with thee. Have no apprehension for I am thy God. I have made thee firm. Yea, I have helped thee. I have held thee with My righteous right hand."

II. Let us now turn to Israel's entire present, and under that term, I include the hundreds and thousands of years that have elapsed since the departure from Egypt until the present moment.

What is the history of our people? A recital of merit and triumph, of sin and suffering. There were periods of firm belief in the Heavenly truths entrusted to us, of faithful obedience to the Divine precept delivered to us, and simultaneously, periods of prosperity that made us the wonder, and our institution the study of all nations. And succeeding these, came periods of doubt and disbelief, of neglect of God's laws and rebellion against His Will, and these periods were also times of shame so complete, of misery so terrible, that all peoples marvelled, "Why has the Lord done thus unto this land? What means this great and fierce anger?"

Thus our prosperity succeeding our obedience to the Divine injunctions, our wretchedness following disobedience—each exciting attention and provoking enquiry—equally tended to disseminate God's will among other peoples, and to demonstrate that the Lord God ruled on earth as in heaven.

Again the chastisement of Israel decreed by the Supreme, was inflicted by various nations. Some of those forgot that they were but the Divine instruments, and gave free indulgence to their lust, hate and cruelty. But not one of these escaped unpunished. The Philistines, Edom and Moab, the Assyrians, the Greeks, the Romans, each, however great, fell in ignominious ruin, perished, vanished from history. Injustice and cruelty to our race, has ever called down God's visible punishment, but kindness to our people has ever brought His reward. Thus again Israel, by the fate of her oppressors, has taught the world God's injunction: "Thou shalt not oppress thy fellow-man, but love him as thyself."

Again the revelation entrusted to us, the two creeds believed by the great majority of the civilized world, Christianity and Mohammedanism—from our law they derive all that is true and good in them, while the entire truth and the perfect good we still preserve. And by our dispersion among all races; exhibiting to all the Revelation as God delivered it, we strengthen the truth and the good in these creeds, and prevent them from being overwhelmed as they might be by the falsehood and evil they contain.

Now look at our people during their long residence in Palestine and their longer exile; so rewarded for obedience, so punished for disobedience so deadly to its oppressors, so auspicious to its benefactors; so infinitely dispersed, and so useful in their dispersion—can there be any doubt as to the object of their continued existence? Surely it is that they might be God's servants, and that they might disseminate over the world His truth and His will, so that all men may worship God and follow His mercifully proffered guidance.

The utter ruin of all who have outraged us, God's incessant preservation of us, is described in the next three verses of our text:

"Behold all that are incensed against thee are ashamed and confounded. They that strive against Thee, are as nothing and have perished. Thou mayest seek them, but shalt not find them that contend with thee. They that warred against thee are as nothing and a thing of naught. For I, the Lord thy God, hold thy right hand, saying unto thee, 'Fear not, I help thee.'"

III. Now a glance at our future. To perceive it, we must turn at once to the prediction of the prophet, which is contained in the last three verses of our text:

"Fear not thou worm Jacob and ye few men of

Israel; I will help thee, saith the Lord and thy Redeemer, the Holy One of Israel. Behold! I will make thee a new sharp threshing instrument having teeth. Thou shalt thresh the mountains and beat them small, and shalt make the hills as the chaff. Thou shalt fan them and the wind shall carry them away, and a whirlwind shall scatter them, and thou shalt rejoice in the Lord and shalt glory in the Holy One of Israel."

Our weakness is admitted; we are the worm of Jacob." The paucity of our numbers is not concealed; we are "the few of Israel." But our influence will not therefore be insignificant. "I will help thee, saith the Lord, even thy Redeemer, the Holy One of Israel." We shall continue our mission preserving and spreading God's truth and God's will.

But will the mountains of knowledge mingle with error—the religions of truth, mixed with falsehood to which I have referred—will they remain side by side with the monuments of pure truth and sacred knowledge that we are raising? No! We shall be as a threshing instrument; we shall winnow the valuable from the worthless; we shall separate the truth and knowledge from the falsehood and error. The former we shall strengthen and increase, the latter will be scattered and dispersed. All the nations of the world will learn to understand the God who made them, and to know and to follow the path He mercifully points out to them. "On that day there will be but the one God universally acknowledged and universally worshipped." "Then will the Lord be king over all the world," loved by all, revered by all, obeyed by all. And we, God's humble instruments in the blessed work, shall rejoice in the Lord and glory in the Holy One of Israel.

Brothers! we have looked into the past, present and future of our people, and we see that our mission, the object of our birth and preservation as a nation, is that we should be servants of the Supreme. We see that God chose us and guarded us, and yet watches over us and will help us in order that we may teach His truth and His will. O let us never forget the duty before us. On this happy Festival let it be especially remembered by us. Let us impress it upon our children. Let us teach them to know their mission, to glory in it, and to strive to fulfil it. Let us so endeavor at all times but most of all during this Festival, that each child of ours may proudly accept God's service and say: "I am the messenger of my Heavenly Father to my brother mortals. I am sent to tell them of His love and mercy. I will be faithful to my mission. I will live in it. I will die for it. I will do what in me lies to bring about the day spoken of by the prophet: "When the earth shall be full of the knowledge of God as the waters fill the sea."

Almighty God! Thou hast mercifully permitted us to welcome once more this happy Festival, to commemorate yet again thy wondrous redemption of our oppressed ancestors. We admire and adore the mighty power, the marvelous wisdom, and the gracious forbearance Thou didst then testify. But is this the only deliverance Thou hast wrought for us? No. As at this season year by year Thou requestest Nature from the iron grasp of the winter's cold, and the buds joyfully burst upon the trees, and the plants spring with alacrity from the earth's dark bosom, so Thou hast rescued us again and again, delivered us a thousand times, and brought us from darkness to light, from sorrow to gladness. For thy great redemption, for thy many deliverances accept our grateful thanks.

But while rejoicing in our liberty, let us never forget that there are millions yet enslaved—enslaved by ignorance, superstition and vice. As Thou didst send Moses to rescue our ancestors, so Thou hast sent us to rescue these, our benighted brethren. O! work wonders by our hands as Thou didst by His. Let us be as fearless and as faithful as was He. Let us in this Thy holy service dare all dangers, overcome all difficulties. Let us shrink not from confronting the self-esteemed wise men of the world, the unbelievers and the scoffers. Let our success compel them to admit "Here is the finger of God at work."

O Merciful Father of mankind! Bring speedily this great deliverance. Break the chains forged and fastened by folly and priesthood, and let humanity, casting them disdainfully to her feet, rise free—free to behold with wonder Thy glory, free to acknowledge with delight Thy truth, free to tread with praises and blessings the path Thou hast mercifully described, and which will lead them to happiness, here, and hereafter, for ever and ever, amen.

It is fashionable in these days, with small wits, to ridicule men of one idea. But no man has ever yet made his mark on the world who was not possessed by some master passion.

JUNE 2, 1871

## B'nai B'rith Department.

ברית יהודית אמיון החיים והשלום

## A DIFFERENCE OF OPINION.

AN APPEAL TO THE M. W. GRAND LODGE OF DISTRICT NO. 5, TO INAUGURATE AN ORPHAN ASYLUM UNDER THE AUSPICES OF THE ORDER.

To the M. W. Grand Nasi Abh, the Officers and Members of District Grand Lodge No. 5, I. O. B. B.

## RESPECTED SIRS:

The undersigned beg leave to lay the following before you, for your consideration.

No one can deny that already a great deal of benevolence and charity has been, and is, daily more and more effected for the needy of our co-religionists in the City of Baltimore, not only through the B'nai B'rith, but also by the Hospital's assistance, sewing societies, Congregations and Chebrabs, yet the greatest want required here for the large and daily increasing number of Jewish inhabitants of this city, is the foundation of an Orphan Asylum. To speak of the importance of an Institution of this kind, the undersigned do not deem it necessary.

Your Honorable Body contains men of science, men of intellect and experience who understand the workings of such objects and the subject matter better than we do. The undersigned, however, are convinced that this sacred cause would best find an echo in the hearts of the Israelites of the District if emanating from your Order, and would therefore request you to pass, at your next session, a resolution to the effect that you deem the foundation of a Jewish Orphan Asylum in this city timely and necessary, that you recommend this to members of your Order and to the Jewish inhabitants of this city, and that you appoint a committee for that purpose.

The undersigned pledge themselves to labor with your committee, hand in hand, and to be untiring in their efforts, until a fund, sufficient for that purpose, is subscribed.

And be assured, Worthy Sirs, that our poor co-religionists, the dying mother, the expiring father, the orphan of this and future generations, will BLESS THEE who were the founders of this Institution.

Signed—[by the following prominent non-members of the Order]:

Mrs. B. Wiesenfeld,	Mrs. Dr. Arnold,
" W. Friedberger,	" Edw. Goldman,
" S. Rosenfeld,	" Dr. Friedenwald,
" M. B. Harsh,	" Hammerslaub,
" Ross Goodman,	" Ottenger,
" Bernard Cahn,	" Schloss,
" Joel Gutman,	" Newhoff,
" M. Friedenwald,	" Schoolhorn,
" B. Ulman,	" Levi,
And many others.	

[This petition was referred to a Committee of the Grand Lodge, who, at a subsequent meeting, reported favorably thereon. The Grand Lodge thereupon appointed a Committee with full power to act, and though but six weeks have passed since then, we are assured by private communication, that it is in a fair way to be soon erected. Comment is unnecessary.]

## ORPHAN ASYLUM.

The appeal to the Israelites of the Pacific Coast to aid the noble object, the founding and maintaining an Orphan Asylum and Home, speaks for itself. May each one duly respond in proportion to their means.

The Committee are energetically working to accomplish the object. Think of that ye little orphans. Dry your tears sweet babes, true, you are not my children, nor his, but you were the idols of fond and devoted parents, of a father who worked energetically hour by hour and day by day to give your mother and you crumbs of comfort and support. Now all is cold, bitter, icy cold. Thou art hustled about from pillar to post, to day here, to-morrow there, thou hast found no mother's forbearing acts, patience and gentle admonition, no Father's hand to jump thee up to his knee, or take thee by thy hand and talk by the way-side, or the bright holiday walk or picnic ramble. When thy little head aches, or thy little stomach hungers and craves for a slice of bread, system and routine are brought to bear, for alas, alas, thou hast no parent, and you are a tax, no matter whom with, upon your paid protectors. But dry your tears. You little \*\*\* shall no longer see your dear baby sister scoffed when complaining of aches, or your older one scolded from morn till night, for nothing, until life appears as a long dreary and dark night which will never break into sunlight. And you, the orphan babe of one whose ear in life ever hardened to the cry of the poor and penniless, and whose affluence made many and many a poor family happy, yes you, who have been so well taken care of in good institutions, yet felt that you were not among your kindred, that as you would repeat the few Hebrew words of the night prayer, you were reciting words strange enough in those walls. But look up one and all of you! In the words of one

of your divines. "We have those among us with hearts, hearts full of thankfulness that God has blessed their worldly store, and in the fullness of this appreciation and sense of duty they will give and devote a portion of their time and means to the fulfillment of a duty, the living owe to the beloved and orphan children of the once happy and protecting parents. The less affluent, and the humble daily laborer will each and all, do their part and they will be your truest protectors. You shall be cared for by the mother of the day, who will visit you and whose children imbued with the knowledge that God has spared to them, their parents, will only esteem it a favor, a reward of merit, as it were, the privilege to accompany her to visit and pass a few hours among you. For your sake the Israelites of the Pacific coast resolved in November 1869 to have a Jewish Orphan Asylum and Home, for your sake every true friend of the object zealously labored that it should be accomplished without distraction or sectional feeling and with this end in view blessed be they, thrice blessed who seek no temporary honor, in empty historical credit, and no strife beyond "that noble strife, or rather emulation, who can best work and best agree."

Preserve the above and when in years yet to come you will have assumed the walks of ripened manhood, and are striving to accomplish any great object, turn to this record and accept it as a great moral lesson, and if a tear should drop upon thy hand, let another flow in memory of many of us who will then be resting with thy parents in a peaceful eternity.

## ANSWERS TO CORRESPONDENTS.

EVA.—The article had modestly hidden itself between two more pretentious MSS., and thus precluded insertion in first issue. It being now obsolete, we offer this explanation. Please favor us again.

PHILADELPHIA.—Your contribution has merit, but portions are in sentiment and expression a mere repetition of others. We feel obliged, nevertheless, and if you will permit us to revise—send address that it may be returned for that purpose—will then insert it.

LITERARY.—By no means. To the second interrogatory we might say yes, but to the third, no; unless you will change it, write a direct communication.

BUTTE.—Yours is similar to several; the reasons are good and apparently weighty. The examinations and other matters, and a desire to revise, combined with requests from parents, have determined us to extend the time.

XENOPHON.—Pleased to hear from you again, but regret that "it will be the last unless this be inserted," because it really is not good enough. Do not be discouraged—"try, try again."

HAL.—We welcome you once more. "Twilight" is fair, quite fair for one of your age. It is accepted and inserted.

AUNTY.—Please do not be incorrigible. We will not publish it, simply because it is personal. You "crave a logical reason." We answered you properly in Nos. 15 and 16, and "to end the matter," will say, the principles you propose to attack are not *principles*, they are exceptions, and your contribution is *plainly aimed at individuals*.

VISITOR.—You sleep too long in the morning—to humbug us. Rise earlier and you might catch us asleep. It won't do. You can find out readily and need not "look into the Directory" either.

B.—STREET.—W. L. C., Amanda and M. S.—Very fair, but need some revision. Will be returned in the usual way, therefore please call promptly.

FRANCESCA RODRIGUES.—"Beauty's Lesson" received. Many thanks. Will be inserted in our next. W. B. X.—There is, at present, no necessity for spreading your suggestions relative to "Orphan Asylum procedure" before the public. The Executive Committee is accessible, and would, no doubt, be happy to "receive any hints" if properly offered.

EMPEROR—SACRAMENTO.—Always—if even not inserted.

SCHOOL GIRL—SAN JOSE.—Please read response to Butte.

M. L. E.—P.—STREET.—Read if you please the above.

J. E. S.—S.—STREET.—Safely received. It will not suffer by delay. You may have it to rewrite if you wish.

The range of human knowledge has increased so enormously, that no brain can grapple with it; and the man who would know one thing well, must have the courage to be ignorant of a thousand other things, however attractive or inviting.

Every beginner in life, should try early to ascertain the strong faculty of his mind or body, fitting him for some special pursuit, and direct the utmost energies to bring it to perfection.

The finest quality in a human being is that nice sense of delicacy which makes it impossible for him ever to be an intruder or a bore.

Among the base, merit begets envy; among the noble, emulation.

Politeness is the just medium between ceremony and rudeness.

## WHAT THEY CONTINUE TO SAY OF OUR PAPER.

From the *Chicago Examiner*.

THE VOICE OF ISRAEL is the title of a neat periodical published in San Francisco. The recent numbers evince very fair discrimination in the editorial and selected matter. The contributions that are accepted and inserted, illustrate that a well conducted journal soon draws the educated and talented to support its columns and augment its success.

## Births.

GALLINGER, JOSEPH—In this city, May 18, a Daughter. BLOOM, JOSEPH—In Healdsburg, Sonoma Co., May 21, a Daughter.

CLAYBURGH, MOSES—In this city, May 21, a Son.

BLOCH, DR. CHARLES—In this city, May 21, a Son.

MANN, ABRAHAM—In this city, May 21, a Daughter.

## Marriages.

COLEMAN, SIMON, to AUGUSTA LEVY—In this city, May 21, by Rev. H. Schwartz.

LEVY, DAVID P., of San Francisco, to AGNES SIMMONS, of New York—In this city, May 21, by Rev. Dr. H. A. Henry.

For the special invitations—the attention of the Bride's Brother, the (fortunate) Groom—and the large slice of cake, etc., we tender our thanks. One of the gifted and intellectual blossoms of New York has been plucked by one of the tribe of Levi. Engraved thus, we shall expect that no unnecessary retirement will prevail, but that her new friends here will be permitted to enjoy what her Eastern friends have—the beauties of a cultivated mind.

SIEZEVINE, LEVI, to CAROLINE ISAACSON—In this city, May 23, at the residence of the Bride's parents, by the Rev. A. Shaper.

## Deaths.

LESSMAN, EMMA—In Hornitos, Mariposa Co., May 18, Daughter of Mr. and Mrs. M. Lessman, aged five years and twenty-three days.

COOK, MILTON—In this city, May 20, Son of Isaac and Hannah Cook, aged six years and five months.

TOPLITZ, SAMUEL—In this city, May 20, Son of Fabian and R. Toplitz, aged two years and eight months.

## NEW ADVERTISEMENTS.

## DRY GOODS EARLY CLOSING.

The Committee of Merchants appointed according to resolutions passed at the last meeting, held at Mason Hall, on Tuesday, 9th May, have great pleasure in announcing the completed success of the "EARLY CLOSING MOVEMENT," as the following list of names will testify:

We, the undersigned, Merchants of the city of San Francisco, hereby agree to close our respective stores at SEVEN O'CLOCK henceforward, Saturday Evenings excepted:

C. Curtin,	McMahon & Nelson,
J. J. O'Brien & Co.,	E. Supple,
Herch. & Ruef,	McDonald & Gavan,
L. Schwartz,	S. Mosgrove & Co.,
Kohn & Goldsmith,	M. Levy,
J. Samuels,	Waller & Jacoby,
J. Burke,	J. C. Talbot & Co.,
Wynne & Co.,	B. Spier & Co.,
Landers, Byrne & Co.,	Keane, O'Connor & Co.
J. Daniels,	Ryan & Co.,
Kennedy & Durr,	J. P. Campbell & Co.,
Kennedy & O'Neill,	Kennedy & Tobin,
Goodman & Marcus,	Bernard Levy.

May 19-21.

## NEW ADVERTISEMENTS.



BACON &amp; CO.

535 CLAY STREET, SAN FRANCISCO.  
Print "THE VOICE OF ISRAEL," and are fully prepared to execute, with promptness and at LOW PRICES, all orders for

JOB PRINTING,  
PAPER RULING,  
BOOK BINDING, and  
BLANK BOOK MANUFACTURING.  
535 Clay Street, just below Montgomery  
my 19tf

FIREWORKS! FIREWORKS!

AMERICAN FLAGS!

SKY ROCKETS,  
ROMAN CANDLES,  
BLUE LIGHTS,  
BENGOLAS,  
TORPEDOES,  
ETC., ETC.  
JUST RECEIVED,  
NEW MAPLE SUGAR!  
For sale in lots to suit.  
Orders from the Country promptly filled.  
CHURCH & CLARK,  
407 Front Street.

## DRY GOODS.

AUSTIN & CO., HAVE JUST RECEIVED  
from Europe and New York a fashionable and desirable assortment of goods of every description in their line of business, comprising in part  
SILKS, SHAWLS, LACES,  
EMBROIDERIES, HOSIERY,  
DRESS GOODS,  
of every fashionable fabric and shade.  
JOUVIN'S AND PERINOT FRENCH KID  
GLOVES,  
Linens and Housekeeping Goods of every kind, etc.  
All of which will be offered for sale at prices  
TO SUIT THE TIMES.  
AUSTIN & CO.,  
Corporal Montgomery and Sutton Streets.

TOBIAS STOLE, ABRAHAM STOLE, JOSEPH STOLE.  
STOLZ BROTHERS,  
532 Kearny, and 54 Second Streets,  
Dealers in

FANCY DRY GOODS, RIBBONS, LACES,  
TRIMMINGS, Etc.  
Always on hand the fullest assortment of Goods in the above line.  
The consumer will do well to call and examine our prices and stock before purchasing elsewhere.

SIXTH STREET PIONEER DRY GOODS STORE.  
L. BERGSTEIN, dealer in  
Fancy and Staple Dry Goods,  
Hosiery, Ladies' and Gentlemen's  
Furnishing Goods, Yankee Notions, &c.  
The fullest assortment of goods constantly on hand at  
DOWN TOWN PRICES. In receipt of new and desirable  
goods daily.

B. SHONWASSER & CO.  
222 Kearny Street, bet. Bush and Taylor.  
Keep constantly on hand the best assortment of  
Foreign and Domestic Dry Goods,  
Laces and Embroideries,  
Underwear, Hosiery, &c.

S. W. ROSENSTOCK, BENJ. PRICE, MARION LEVENTHRETT.  
ROSENSTOCK, PRICE & CO.,  
Importers of

BOOTS, SHOES AND FINDINGS,  
5. E. Corner of Sansome and Bush Streets,  
San Francisco.  
Agents for the  
Metropolitan Boot and Shoe Makers' Union,  
National Guaranteed Rubber Boots,  
Howard, French & Co.'s Celebrated Boots,  
Meeker & Pendleton's Fine Hand Sewed Boots.

EINSTEIN BROTHERS & CO., IMPORTERS OF  
Philadelphia, New York, and Eastern Made  
BOOTS AND SHOES,  
118, 115, 117 Pine Street, between Battery and Front,  
San Francisco.  
Depot of United Workmen's Goods.

FLEISHMAN, SICHEL & CO., IMPORTERS OF  
FOODS and Dealers in  
FOREIGN & DOMESTIC HARDWARE,  
Cutlery, Agricultural Implements, &c.,  
Nos. 112 & 114 Front Street, between California and Pine.  
J. FLEISHMAN, 162 Water Street, N. Y.  
JULIUS SICHEL,  
LOUIS WERTHEIMER, San Francisco.

ESTABLISHED, 1850.  
CASTLE BROTHERS,  
Importers and Wholesalers  
213 and 215 Front Street,  
San Francisco.

G. COHN & CO., IMPORTERS AND  
Manufacturers of  
CIGARS AND TOBACCO,  
No. 200 & 202 Front Street, corner Sacramento,  
San Francisco.

## CONFIRMATION.

A CLASS OF TWENTY, CONFIRMED AT THE TEMPLE EMANU-EL—IMPRESSIVE AND INTERESTING SERVICES.

For the past few years the services at the Temple Emanu-El, have been universally impressive on Shebouoth, the Feast of Pentecost. It has been enhanced by the solemn ceremonies, of the rite of confirmation being conferred on a class of boys and girls, and while speaking on this subject, it may not be out of place to say a few words of our religious schools.

It is an admitted fact, that several thousand children of our faith attending the public and private schools of this city, make rapid strides and progress in their various studies, each striving hard from the time they enter the primary department, until they pass from one grade to another, and until they graduate from the Grammar and enter the High Schools. Graduating from these with full honors, and perhaps enter the University; these children are encouraged, educated, and trained at home by parents to improve their mental faculties. No expense or labor is spared by parents, to give their offspring a thorough education in all the branches of study, that they may become proficient in every branch of language, music, and art, and what pride does the child, as well as the parent take, at every step of improvement made by the child from the time it receives its first reward of merit, until it has received its diploma of graduation.

It may be asked in all seriousness, does this same feeling pervade the thoughts of parents, and inculcated in their children regarding our religious schools? Let every father and every mother answer for himself or herself this question. Whatever fault parents may choose to find with any of the religious schools, can to a great extent be laid at their own doors. Take for example the religious school of the Temple Emanu-El. It has a corps of nine or ten teachers, all of whom receive salaries, and though several hundred children attend the school on the Sabbath morning before service, and for several hours on Sunday forenoon, mark the progress made by these same children, in the religious and the public schools. While the teachers, on the whole are just as efficient and earnest in their labors, as in the public schools, (some of them have been connected with the Public School Department for years), yet strange as it may appear, the children are not prompted by the same desire to learn and receive instruction, have not the same regard for their teachers, as in their daily studies. Who is to blame for all this? Parents, and they alone. The young do not receive the promptings, and encouragement at home, to improve their religious education the same as their secular studies, they do not look over their prayer books, or recite their lessons, nay more, they are not called upon at home to devote the same time and attention to this important task. If parents would look to this, more than they do, they would soon find that their children have gathered a store of knowledge from the beautiful and inspiring truths of our holy religion. But, to return to our subject,

## THE CONFIRMATION.

which took place on Friday last in the Temple. For some months past, the Rev. Dr. Elkan Cohn, has instructed a class of twenty pupils (fourteen girls and six boys.) The class at first numbered more, but several were compelled to leave, for the reason that they would not closely study as required. This class has been attending the religious school for a number of years, being taught in Hebrew and Scripture, these were formed into a class to be prepared for confirmation. At first the pupils do not look upon this in the proper spirit, but towards the close, they are inspired with the higher feelings, and look forward to the day of confirmation, with religious thoughts, in the same degree as they look forward to the close of their school days; months of patient toil are required on the part of the instructor, to impart and impress on the young minds the principles, tenets and beliefs of our faith; week after week does he meet with them, give them question after question to study, explaining to them thoroughly each, that they may fully understand the precepts, and be prepared to give utterance to them, on the day of examination, understandingly.

On this occasion the circle around the Altar was beautifully decorated, with fragrant flowers and evergreens. As the choir commenced chanting the Kedushah, the confirmands entered the two centre aisles of the Temple, the misses being neatly attired in white with wreaths on their heads and the masters clad in suits of black. They occupied the seats fronting the Altar until after the Torah had been read and replaced in the Ark. The choir

sang a beautiful hymn, and then the class took their positions on the Altar, the Rev. Dr. Cohn occupying the pulpit. The solemn ceremony was commenced by the offering of a fervent prayer by Miss Sarah Hollub (daughter of the President of the Congregation,) with feelings of devotion was this prayer delivered, the class devoutly in the presence of a large congregation joining in silent prayer. Dr. Cohn then invoked the blessing of the Almighty upon the prayer offered by the young hearts. He next addressed his class in an impressive and eloquent manner, reminding them of their duties towards God and man, how to conduct themselves so as to become virtuous and pious Israelites. His remarks were affecting, and impressed not only those of his class, but the whole congregation. Each of the pupils was then interrogated, all answering the questions propounded in a clear, distinct and fervent manner, the class recited together the Ten Commandments, principle articles of faith, and promised with the help of God to remain true and firm in their religion. They were then again exhorted by their instructor to remember the solemn hours through which they had passed, the anxieties and troubles parents had undergone for their sake, religious responsibilities resting upon them, and the hopes that were centered in them by the congregation. During the delivery of his affecting remarks, many of the pupils wept bitter tears, and then they received the benediction. After the singing of a hymn by the choir, Miss Tillie Hess delivered a prayer composed by herself; it was delivered in a manner worthy of the occasion.

## PRESENTATION.

At the conclusion of the services, the pupils received the congratulations of their parents and friends, for each acquitted themselves creditably and reflected honor on their teacher.

The pupils with their friends then assembled in the school room below, where Master Arthur Levinsky in a neat speech, presented Dr. Cohn on behalf of the class, with a rich heavy silver cake basket gold lined (costing two hundred dollars) as a slight token of their esteem. Master Levinsky spoke as follows:

*Most Reverend Doctor:*—To-day, we have been assembled for the purpose of taking upon ourselves the responsibilities of our holy religion. In this, we have been greatly assisted by you; for week after week you have toiled and labored hard to perfect us in the knowledge of God, and instruct us so that we may become virtuous Israelites. For this, we owe you a debt which we never can repay; but, as a small testimonial of our esteem, allow me, in behalf of the scholars of the Confirmation Class, to present you with this beautiful basket; and express the hope that, by the help of the Almighty God, our Father, you may live in health and prosperity, and be enabled to repeat this most solemn and important ceremony in presence of our respected congregation, who are assembled here with us at this moment, for many years. And let us also hope, that as firm as this piece of silver is united, so may ever be our faith in our holy religion.

To which Dr. Cohn feelingly responded.

## SOCIAL PARTY.

In the evening a social party was given by one of the young misses to her classmates and friends. The confirmation class consisted of the following: Misses Sarah Hollub, Sophia Jacobs, Amelia Levy, Amelia Levinsky, Bella Levy, Bella Cohn, Barbara Cohn, Carrie Greenbaum, Julie Rosenbaum, Matilda Hess, Mary Casky, Harriet Newmark, Therese Lightner, and Agnes Sherck. Masters Arthur Levinsky, Sigmund Stern, Albert Lachman, Jacob Adler, Nathan Frankenberg and Emil Schoenwasser.

## GRADUATES.

## SEVENTH ANNUAL COMMENCEMENT EXERCISES OF THE GIRL'S HIGH SCHOOL.

Periodically there is a great rush to witness the "graduating exercises" of the Girl's High School, but how few visit that school during the year, to see for themselves the progress made by the young ladies in their studies, or even attend the closing exercises of our Grammar and Primary Schools. In a short time after the doors of Platt's Hall were opened; on the evening of the 22d, the hall was filled, and when the exercises commenced, the hall was literally packed, every seat and foot of standing room being occupied.

The stage was occupied by the pupils of the School. While the orchestra was playing the overture, the thirty-six graduates, dressed in white tulle and taffeta dresses, made in the latest style marched up to the platform, and looked really lovely, and were by every one admired for their beautiful, tasteful and modest appearance.

The exercises were opened by the School, sing-

ing the chant, "Lift up thine eyes." The Rev. Dr. ELKAN COHN was then introduced, and offered a most devout and earnest prayer, invoking the blessing of the Almighty on the graduates in their future lives, and upon our public school system, that it may be improved and its usefulness increased for the welfare of the community.

Miss Mary A. Haven recited the first essay entitled, "Open the Doors," taking her text from the Scriptural saying, "Let there be Light." It was a very excellent composition, describing the doors to the various forms of religion, truth, civilization and enlightenment. Speaking of woman, she said that within a few years the last door had been opened and she was now admitted to the universities of Great Britain and the United States, and the sequel would prove whether the intellect of woman was not equal to that of man. If, in the course of time, it shall be desirable that woman enter public life, the doors will open, but the bars will never be loosened by the clamor of her tongue. Essays on "Wands," by Miss Carrie Mills, and "Superstition" by Miss Mary Sleeper, was next recited in capital style. The whole school then rendered the "Phantom Chorus," from "La Sonambula," followed by an essay "Trifles light as air," by Emma T. Sproul. An essay entitled "Cloaks," not the cloaks of the cavaliers, the fine dress, or tattered rags, but the cloaks of the heart, was well recited by Miss Ette Louise Thompson. The school next gave "When the swallows homeward fly;" after which Miss Bertha Raphael came forward and delivered her essay, "WHO DOES NOT ACT IN DEAD," (which the daily papers mentioned in the flattering terms: The Alta remarking, "it was one of the gems of the evening.") While several others were obtained for publication, Miss Raphael declined "for the present, to yield a copy." But at our earnest solicitation we were finally successful in having it placed at our disposal.

Following this, came another select essay by Miss Anna Lee Gunn, entitled "Girls," who gave an elegant word-picture of the true and noble girl, the fashion-plate girl, the bright and dull girl, the affected girl, the crimped girl, and the girl with hair that was not her own.

Next a song, "In the Star-Light," which was very charmingly rendered, followed by an essay, "Incomplete," by May F. Benton, and a second essay, "Mission of a Sunbeam," by Clara A. Levinson—a fine composition, and beautifully read. The school then sang "Summer's Come," arranged from Meyerbeer. "Old Maids" by Miss Marion

Thompson, was the next essay on the programme and this recitation created great merriment. The theme was well handled and the poor despised weak-minded old maids who delight in scandal, received full justice at the hands of the young lady, who regretted the fatal stigma that attached to them, while the bachelors, though more admired, were far more useless. The old maid had done much for the elevation of society, morally and socially. The essay closed with the prayer, "May the smiles of the Great Spirit brighten their lives forever." This was followed by an essay, "The Murmur of a Sea Shell," by Miss Louise Nichols, and an exquisit solo, by Miss Emma C. Tabor, "Mother, I heard sweet music"—the audience giving a very emphatic encore. An essay on "Autumn Leaves," by Minnie A. Hart, concluded the series, followed by the valedictory by Miss Carrie E. Moore, who selected as the subject of her essay "The Warp and the Woof," in which she spoke of the pleasant school hours she had experienced, returned thanks to the Board of Education and Parent Teachers, gave a kindly word to those who were to follow them, and a hearty farewell to her class-mates, with the hope that they would weave in enduring colors a lovely forget-me-not. The young ladies, one and all, acquitted themselves in a manner reflecting credit on themselves and their instructors. Each as she was about to take her seat received a shower of bouquets from her admirers. After the valedictory, the school sang "The Distant Chimes," when Professor M. Kellogg of the State University, delivered a short address to the graduates.

Director Reynolds, of the High School Committee, presented the diplomas to the graduates. Following is a list of the graduating class of 1871.

May F. Benton, Ray Benjamin, Maggie Bannon, Mariette H. Carlton, Bertha J. Cornwall, Emma Faulton, Rosa Goldsmith, Anna Lee Gunn, Mary A. Haven, Katie C. Haun, Laura J. Horn, Minnie A. Hart, Clara Johnston, Josephine E. Lande, Clara A. Levinson, Dora H. Leppin, Carrie E. Moore, Josephine E. Moroney, Carrie Mills, Louise Nichols, Annie O'Connor, Mary L. Perry, Bertha Raphael, Addie Rogers, Katie Read, Mary Sleeper, Winnie G. Smith, Edna T. Sproul, Ida Florence Taylor, Jennie F. Tennen, Emma C. Tabor, Ette Louise Thompson, Marion Thompson Nellie A. White, Teresa F. White, and Marie L. Woolsey.

The exercises, which were very interesting throughout, were brought to a close by the "Parting Song," words by a graduate—Miss Louise Nichols.

## Juvenile Department.

## A PRIZE.

We offer a prize of a valuable set of books for a short local story suitable for our paper. Competitors must be between the ages of Twelve and Sixteen, will sign a "nom de plume," and send their manuscript in (written on one side of the paper only) by the 20th of June, 1871. Each package to enclose a sealed envelope, containing the real name, age, and address, of the author; said envelope not to be opened until after the prize shall have been awarded. This will ensure impartiality. Several competent gentlemen have consented to act as a committee. In due time, their names will be announced.

Proprietors "VOICE OF ISRAEL."

Having received two stories, unaccompanied by an envelope as above requested, we take occasion to say, that no story will be placed before the Committee for their consideration and decision, unless so accompanied.

PROPRIETORS.

## RESPONSES TO NUMBER XVII.

To the Enigma, by "Blue Eyes," we have received the correct answer from "Frances," "Moses," "S. O. J.," "Vivian," "Gusser No. 3," "Checkmate," "S. G. S.," "Eye-Glass," "Tillie," "Petulama," "Hyacinthe," "No. 10," "C. P. N." and "Onycha."

SAN FRANCISCO, May 29th, 1871.

## EDITORS VOICE OF ISRAEL:

In answer to the Enigma No. 19, I would say that it is of 18 letters. The 6th, 4th and 5th is *H*—of course then it cannot be mine. The 18th, 7th, 11th and 2d, is *Home*, and it will be added to the whole if not in name at least so far as the dear little Orphans are concerned. The 11th, 16th (not 13th), 7th, 12th and 2d, is what many thus stand—*Alone*. The others are *Wise* and *Wish*. I hope you will insert (especially this time because it's mine!) the separate answers to Enigmas, for many of "us girls" think that the more ingenious and interesting part.

Yours, respectfully, ONYCHA.

## ARITHMETICAL PUZZLE, No. XX.

By TILLIE.—My friend Lahtnesor having apparently retired since his sharp practice upon my early contributions, I respectfully offer him and his friends, "and our mutual friends," the following puzzle:

If the half of 9 is four and a-half, and the half of 11 is five and a-half, and the half of 12 is six, how is it that the sum multiplied by 2 gives 34 instead of 32? [Is the fact so, Tillie? Look out! Lahtnesor has been crouching only to be surer of his next spring—he will catch you in the mazes of arithmetic. He is a splendid figure and an accurate figure.]

## EDITORS VOICE OF ISRAEL:

My little sister of six and a-half years old, amuses herself by often writing rhymery (as she calls it). This morning she borrowed my pencil to print a piece of rhymery—poetry, and brought it to me, saying, "won't you put that in the newspaper?" We all had a hearty laugh, and probably by your giving it place at the very end of the Juvenile Department, it may excite the risibles of your readers. I send it just as it is, except having corrected the spelling of two or three words.

Yours, etc., —, S— Street, Sac.

## SWEET LITTLE BOY.

You sweet little boy  
Have you dropped your toy  
And all your pretty play things  
You are so sweet you cannot be beat  
But you ought to have angels wings

Did you fall from your chair  
Oh my look there  
You mischievous baby boy  
Why you have broken my toy  
In your babyish joy  
I really do declare

Shall sister pick up your toy  
You sweet playful boy  
Or shall I take you from your chair  
Yes I would if I could  
But I'm too young to take you out of there  
You are only a baby and yet you are sweet  
And have to be tied in a chair  
I would lift you out if I did dare  
And place you on the floor by my feet  
Oh then you could play and crow away  
And with your whip your sister beat

The great linguist of Bolona mastered a hundred languages by attacking them singly, as the lion did the bulls. On the other hand, by dividing his time among too many objects, a man of genius often becomes diamond dust instead of a diamond.

Don Quixote thought that he could have made beautiful bird cages and toothpicks, if his brain had not been so full of ideas of chivalry; and many other persons would achieve an easy success in their callings, if they are not distracted by rival ambitions.

Mrs. Stowe says:—"Friends are discovered rather than made. There are people who are in their own nature friends, only they don't know each other; but certain things like poetry, music and painting, are like the Freemason's sign—they reveal the initiated to each other."

Poverty and pride are inconvenient companions but when idleness unites with them, the depth of wretchedness is attained.

## HATS &amp; CAPS.

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96 and 98 Grand Street, N. Y.  
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TRIEST & FRIEDLANDER, IMPORTERS OF HATS, 117 Battery Street, between California and Pine, San Francisco. Orders promptly executed.  
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P. BERWIN & BROTHER, IMPORTERS OF HATS AND CAPS.

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C. H. MEYER & BROS.

Importers and Jobbers of MEN'S, BOYS' & CHILDREN'S HATS, 28 & 30 Sansome Street, opposite the Cosmopolitan Hotel. Jan 13-1f

K LINE & CO., IMPORTERS AND JOBBERS OF HATS AND CAPS, And all other articles in the Hat line. No. 12 Battery Street, Between Pine and Bush, San Francisco. Feb 24-6m

LOUIS KLINE & CO., IMPORTERS OF HATS, CAPS, HATTERS' MATERIAL, And all Articles in the Hat Line, 205 Sansome Street, bet. California & Pine, San Francisco. All orders promptly attended.

Please pay attention to our address and direct your letters with our full firm name as above.

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CROCKERY, GLASS AND CHINAWARE, CUTLERY, LAMPS, SILVER PLATED AND BRITANNIA WARE, LOOKING-GLASSES, &c.

J. CERF & CO., No. 5 College Place, New York. ALPHONSE DENNEY & CO., 75 & 77 J Street, Sacramento. Feb 10-1y

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THE PROPRIETOR OF THE above named commodious and elegantly furnished House respectfully announces to the public that he has REDUCED THE PRICE

Of Single as well as Suites of Rooms.

Families visiting the city will find at the Nucleus all the comforts of a home. Attached to the house is a Restaurant, kept on the European plan. Guests can be accommodated with meals at their rooms, if so desired.

Jan 30f

JACOB LEVY, 214 SANSOME STREET, Has the pleasure of informing his friends and patrons that he has re-opened his establishment, after having it thoroughly renovated, and will endeavor, as heretofore, to afford all the essentials so necessary in a well regulated establishment.

He will be pleased to see ALL his old customers, and promises to leave nothing undone to promote their comfort.

SAULMANN'S RESTAURANT, 518 and 520 California Street, above Wells, Fargo & Co's.

Guests will always find the table supplied with the best of everything and the delicacies of the season. Attentive and prompt waiters, and dishes served invariably as ordered.

mr24f

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MRS. S. A. WARSCHAUER, feb24f

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No. 1 Sutter Street, corner of Market, San Francisco.

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French Flowers, Feathers,

Ribbons in all Numbers,

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Hats in Great Variety, Rouches,

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mr10-6m

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mr30f

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dec30-6m

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feb24-6m

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feb10-6m

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jan17-3m

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mar10-6m

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SURPLUS..... 267,115 65

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dec30-6m

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dec30-6m

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Jan17-6m

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INVESTED IN THE UNITED STATES, over 2,000,000

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Jan27-6m

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WASSERMAN &amp; CO., 426 Sacramento street.

The highest market prices paid for Furs, Wool and Hides.

dec30-6m

## THE EYE! THE EAR!—D. E.

DUDLEY, Surgeon, Occulist and Auriat, has re-

moved to his new rooms, 24 Post street, between Mont-

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## L. JAFFE, WHOLESALE AND RE-

L. TAIL Dealer in Foreign and Domestic Coal; office,

No. 126 Sutter Street, between Pine and California, San Francisco.

Jan17-6m

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J. W. BRITTAN, J. W. Brittan &amp; Co.

CHR. CHRISTIANSEN, Auger, Christiansen &amp; Co.

THOMAS J. HAYNES, Real Estate

MARTIN SACHS, L. &amp; M. SACHS &amp; CO.

L. KLINE, Late of Kline &amp; Co.

A. GOLDSMITH, Goldsmith Bros

JAMES THOMAS BOYD, Attorney-at-Law

A. D. MOORE, Moore Bros

W. W. DODGE, W. W. Dodge &amp; Co.

A. J. BOWIE, Physician

S. SILBERBERG, E. N. Fish &amp; Co.

CHAS. KOHLER, Kohler &amp; Frohling

J. W. WILLIAMS, Attorney-at-Law

C. H. SHERMAN, Merchant

BALANCES IN HANDS OF AGENTS IN COURSE OF TRANSMISSION—FIRE AND MARINE PREMIUMS UNCOLLECTED AND INTEREST ACCRUED..... 94,315 03

STATE AND FEDERAL STAMPS AND OTHER ASSETS..... 30,474 73

BONDS AND STOCKS OWNED BY THE COMPANY..... 229,200 06

REAL ESTATE OWNED BY THE COMPANY..... 147,000 00

TOTAL ASSETS (Gold)..... \$1,777,266 63

LIABILITIES.

LOSSES IN PROCESS OF ADJUSTMENT..... \$50,121 00

## DRY GOODS.

M. HELLER BROTHERS, IMPORTERS & JOBBERS OF FANCY AND STAPLE DRY GOODS, Nos. 112 and 114 Sansome Street, JONAS HELLER, New York. MOSES HELLER, San Francisco. MARTIN HELLER, San Francisco. Jan 27, 1871.

L. & M. SACHS & CO. IMPORTERS AND JOBBERS OF STAPLE AND FANCY DRY GOODS, ORIENTAL BLOCK, S. W. corner Battery and Bush Streets. Agents Marysville Woolen Mills. feb 24-m

L. DINKELSPIEL & CO., IMPORTERS OF DOMESTIC DRY AND FANCY GOODS, HOSEIERY, LINENS, MEN'S FURNISHING GOODS, etc., Southwest corner California and Battery Streets, San Francisco, Cal. DINKELSPIEL, ROTHFELD & CO., 72 Thomas st., New York. feb 10th

GODCHAUX FRERES, No. Rue des Petits Ecuries, Paris. ADOLPH GODCHAUX. JOSEPH GODCHAUX. CHARLES SCHMITT.

GODCHAUX BROTHERS & CO., Importers and Jobbers of FOREIGN STAPLE & FANCY DRY GOODS, No. 109 Battery Street, San Francisco. mr 24tf

BACHMAN BROTHERS, IMPORTERS AND JOBBERS OF DOMESTIC DRY AND FANCY GOODS, LACES, HOSEIERY, TRIMMINGS, ETC., No. 10 Battery Street, bet. Pine and Bush, HERMAN S. BACHMAN. NATHAN S. BACHMAN. feb 24] DAVID S. BACHMAN. [6m

THE WHITE HOUSE.—J. W. DAVIDSON & CO., corner Post and Kearny streets, have re-opened their New, Large and Elegant Dry Goods Store with the fullest assortment of FOREIGN, DOMESTIC, FANCY AND STAPLE DRY GOODS, SILKS, SATINS, Merinoes, Linens, Hanks, Hosiery of all grades, qualities and descriptions. dec 30

THE WHITE HOUSE!  
1,000 DOZEN FRENCH KID GLOVES AT 75 CTS. PER PAIR!  
J. W. DAVIDSON & CO., N. W. corner Kearny and Post-streets. mr 10

NEW GOODS! NEW GOODS!  
I AM NOW OPENING ONE OF THE largest Spring Stock of Dry Goods ever offered in the city. All my Kid Gloves reduced. mr 10tf D. SAMUELS, 46 Third street.

ROSENBLATT'S PALACE OF FASHION, 123 and 125 Montgomery Street, opposite Occidental Hotel.  
CASHMERE AND BROCHE SHAWLS; Velvet and Cloth Cloaks; Silk Walking-Dresses; Lace Collars, Barbes Handkerchiefs; Gloves and Fancy Goods in all varieties. All of which are being offered at an immense Reduction. dec 30tf  
Have now removed to White House Building, 105 Kearny Street.

BERNARD LEVY,  
(Successor to Rosen & Levy.)  
Importer and Dealer in STAPLE AND FANCY DRY GOODS, Silks, Shawls, Laces, Insertion, Edgings, Linens, Gloves and Hosiery of all grades, qualities and descriptions. 328 Kearny Street, (old side) between Bush and Pine, San Francisco. mr 24tf

J. PRESCOTT, A. PRESCOTT.  
PRESCOTT BROS., DEALERS IN STAPLE AND FANCY DRY GOODS, LACES, TRIMMINGS, Hosiery, &c., Northeast corner Kearny and Pine Streets, San Francisco. mr 24-6m

A. STOLZ & CO., SAM. LESZINSKY.  
Dealers in Fancy and Staple DRY GOODS, SILKS, LACES, Embroideries, Hosiery, &c., No. 538 Kearny Street, between Sacramento & California, San Francisco. mr 24-6m

L. P. E. WALLER, L. JACOBI.  
WALLER & JACOBI, OCCIDENTAL DRY-GOODS STORE, No. 26 Kearny Street, between Post and Geary, San Francisco.  
A full assortment of Foreign, Staple and Fancy Goods, Empress Cloths, Poplins, Dress Silks, Cloths, Cloakings, Furs, Ladies' and Gentlemen's Underwear, wholesale and retail. Agency for California-made Blankets. mr 24tf

MRS. DANNENBERG,  
Formerly No. 8, Montgomery Street, Will remove to No. 24 Montgomery Street, opposite the Lick House. Will open March 31st, with a new and desirable Stock, comprising LADIES', CHILDREN'S AND INFANT'S WEAR, Laces Embroideries, and Fancy Goods. mr 23-2m

LESSER LESZINSKY,  
Formerly 506 Kearny Street, Manufacturer of Ladies' and Children's Cloak, Traveling and Fashionable Dress Suits, Furs, etc. We are enabled to give perfect satisfaction, and our prices will be found to be suitable to the present times. All we ask is that you will call, examine our prices, and judge for yourselves. LESSER LESZINSKY, 26 Kearny Street, near Market. A practical Furrier is connected with the Cloak-making establishment, and we are prepared to make Furs to order, as well as Cleaning, Altering and Repairing. mr 24tf

## CLOTHING.

LEVI STRAUSS & CO., IMPORTERS OF CLOTHING, FOREIGN, DOMESTIC AND STAPLE DRY GOODS, Men's Furnishing Goods, &c., 14 and 16 Battery Street, San Francisco.

We have constantly on hand a full assortment of Men's and Boy's Clothing, of latest styles; Underwear and Furnishing Goods, Men's and Boys' Hats, Hayward's Rubber Boots, Goodyear's and other brands of Rubber Clothing, Blankets in all colors and weights, Flannel in all colors, Foreign and Domestic Dress Goods, brown and bleached Domestics of all popular brands, Cloths, Cassimeres, Cotonades, Tweeds and Jeans, Miners' and Ship Duck, from No. 1 to No. 10, and 1-0 to 12-0. Particular attention paid to Orders. mr 10-6m

WILLIAM MEYER & CO., MANUFACTURERS, Importers and Jobbers of CLOTHING, 108 & 110 Sansome Street, bet. Pine and Bush.

SIMON WORMSER, ISIDORE WORMSER, LOUIS WORMSER, WILLIAM MEYER & CO., New York. feb 24-1y

H. GREENBAUM, Late of H. Cohn & Co.

J. GREENBAUM, Late of Helbing, Greenbaum & Co.

39 and 41 Park Place, New York.

GREENBAUM BROTHERS, Manufacturers and Dealers in CLOTHING, GENTLEMEN'S FURNISHING GOODS, &c., 119 Battery Street, near California, San Francisco.

Agency of the "Capital Woolen Mills," Sacramento. mr 24tf

TOKLAS, HAHN & BROWN, MANUFACTURERS OF CLOTHING AND GENTLEMEN'S FURNISHING GOODS, Nos. 24 and 26 Sansome Street, between Bush and Sutter. TOKLAS, HAHN & CO., 39 Warren Street, N. Y. jan 27-6m

COLMAN BROS., IMPORTERS AND WHOLESALE DEALERS IN CLOTHING, GENTS' FURNISHING GOODS, 107 Battery St., bet. California and Pine, San Francisco. feb 24-1y

A. B. ELFELT & CO., IMPORTERS AND JOBBERS, Clothing, Furnishing Goods, No. 111 Battery Street, San Francisco. jan 13-3m

J. BAUM, San Francisco. M. SHRIER, 45 Murray St., New York. H. SHRIER, New York.

J. BAUM & CO., Importers and Manufacturers of MEN'S AND BOYS' CLOTHING, 323 California St., San Francisco Cal. feb 24-1y

J. ALEXANDER & CO., IMPORTERS AND JOBBERS OF CLOTHING AND MEN'S FURNISHING GOODS, N. W. CORNER BATTERY AND BUSH ST.

JACOB ALEXANDER, LEO ASH. In constant receipt of all articles in their line. Orders promptly attended to and executed at the lowest market rates. feb 24-1y

ISHEL & CO., IMPORTERS & JOBBERS OF CLOTHING, FURNISHING GOODS, BLANKETS, ETC., S. W. corner of Sacramento and Battery Streets, San Francisco. feb 24

MICHELS, FRIEDLANDER & CO., IMPORTERS AND JOBBERS IN LADIES' AND GENTLEMEN'S FURNISHING GOODS, COMBS, BRUSHES, PURSES, BUTTONS, TRIMMINGS, YANKEE NOTIONS, &c., &c., ORIENTAL BLOCK, Nos. 7 and 9 Battery Street, San Francisco.

Purchasers will do well to call and examine our extensive stock before purchasing elsewhere. Constantly in receipt of the newest and most desirable goods, of every description, in our line. A. W. MICHELS, MORRIS FRIEDLANDER, L. M. MICHELS. feb 24-6m

NEUSTADTER BROTHERS, IMPORTERS AND JOBBERS IN CLOTHING AND GENTLEMEN'S FURNISHING GOODS, N. W. CORNER BATTERY AND BUSH ST.

LOUIS W. NEUSTADTER, HENRY NEUSTADTER, NEW YORK.

N. B.—Keep constantly on hand, the fullest assortment of Goods in their line. feb 24-6m

JULIUS PLATSHEK & BRO., IMPORTERS OF and Dealers in FINE CUSTOM-MADE CLOTHING, Gents' Furnishing Goods, Trunks, Valises, Bags, &c., 139 Kearny Street, corner of Sutter, San Francisco. mr 24tf

REWARD.—\$500 WILL BE PAID

To any Man or Boy who cannot be fitted to a suit of CLOTHES, FURNISHING GOODS, &c. At JOS. FIGEL'S, 211 Montgomery street, Russ Block, opposite Platt's Hall. dec 30tf

PETER ANDERSON, SAM'L IRVING.

ANDERSON & IRVING, DEALERS IN GENTLEMEN'S FURNISHING GOODS, NO. 141 Montgomery Street, opposite Occidental Hotel, San Francisco. feb 10tf

L. HARRY P. GEDGE, S. C. E. THAYER.

EDGE & THAYER, MANUFACTURERS and Importers of SHIRTS & GENTS' FURNISHING GOODS, 323 Montgomery Street, under Odd Fellows' Hall, San Francisco.

Our Specialty, making Shirts to Order. mr 24tf

## STAR CLOAK STORE.

M. MORGENSEN, MANUFACTURER OF CLOAKS AND MANTILLAS, NO. 406 Kearny Street, between California and Pine, San Francisco.

The latest style of Patterns received by every steamer. Cloths, Silks and all necessary Trimmings always on hand. mr 24tf

## STATIONERS, ETC.

## BANCROFT'S,

721 MARKET STREET.

BOOKS, STATIONERY, PRINTING,

BINDING, ENGRAVING,

LITHOGRAPHING,

MISCELLANEOUS BOOKS,

SCIENTIFIC BOOKS,

MEDICAL BOOKS,

LAW BOOKS,

BLANKS.

New Books received Daily.

We are Manufacturers of STATIONERY as well as Importers, and are now turning out from Manufactury a superior line of goods, which we are offering at NEW YORK PRICES.

BLANK BOOKS,

every variety of style, made to order at short notice.

mr 10tf

A. L. BANCROFT & CO.

JOHN G. HODGE & CO., IMPORTERS AND Wholesale Dealers in

STATIONERY, BLANK BOOKS, SCHOOL BOOKS,

WRAPPING PAPER, PAPER BAGS,

PLAYING CARDS, FINE CUTLERY, Etc.

327, 329 and 331 Sansome Street, corner of Sacramento.

3 Banks, Insurance Offices, and Counting Houses supplied at lowest prices. jan 13tf

FRANK & CO., IMPORTERS AND WHOLESALE JOBBERS OF

STATIONERY,

Blank Books, Manilla and Straw Wrapping Paper; Paper Bags; Note, Letter, Foolscape, Bill and Legal Cap Paper; Twines, School Books, Albums, Playing Cards, Etc.

BINDING AND PRINTING AT LOW RATES.

N. E. cor. Sansome and Sacramento Streets, San Francisco. New York Office, 432 Broome Street. dec 30

LOUIS HOLZ, IMPORTER OF

STATIONERY, PLAYING CARDS, BLANK BOOKS,

WRAPPING PAPER, ETC.,

23 Sansome Street,

(Under the Cosmopolitan Hotel.)

San Francisco. [3m

ANTIQUARIAN BOOK STORE.

I. N. CHOYNISKI, IMPORTER AND

OLD AND NEW BOOKS, STATIONERY, Etc., Etc.,

146 Second Street, S. F. jan 13tf

A. SIMSON, STATIONER, BOOK-SELLER AND NEWS DEALER, No. 34 Kearny Street, near Post. The latest publications always on hand. jan 13-3m

## CIGARS &amp; TOBACCO.

WEIL & CO., IMPORTERS AND JOBBERS OF

CIGARS AND TOBACCO,

221, 223 and 225 FRONT STREET,

Corner of Sacramento.

Manufacturers of the genuine Vuelta, Abajo Havana Cigars. feb 24-1y

A. S. ROSENBAUM & CO., IMPORTERS OF fine Havana Cigars, Tobacco, etc., S. E. cor. Clay and Battery Streets, San Francisco, Cal.

A. S. ROSENBAUM & CO., NO. 162 Water Street. New York. feb 10-1y

J. M. COHEN, N. BOUKOFSKY, N. BOUKOFSKI.

J. M. COHEN AND COMPANY, Importers and Dealers in

LEAF TOBACCO AND CIGARS,

Nos. 320 and 322 Battery near Clay,

San Francisco. dec 30-6m

H. KOZMINSKY.

C. KOZMINSKY.

KOZMINSKY & BRO., IMPORTERS OF Havana Cigars and Tobacco, 322 Sansome Street, San Francisco. feb 10-6m

E. SICHEL, DEALER IN HAVANA CIGARS AND TOBACCO, Pantheon Saloon, 321 California Street, and corner Bush and Battery Streets.

Cigars by the Box or Thousand, at Jobbing Rates. feb 10

WINES & LIQUORS.

WEIL BROTHERS, IMPORTERS AND

Dealers in FOREIGN & DOMESTIC WINES & LIQUORS,

213 Jackson Street.

All orders promptly attended to. Purchasers will do well to give us a call before purchasing elsewhere.

feb 10tf

LOEWE BROTHERS, IMPORTERS AND

Jobbers in FOREIGN & DOMESTIC WINES & LIQUORS,

306 California Street. jan 13-6m

THE FINEST WINES AND LIQUORS, Cordials, and Genuine Havana Cigars, at the old stand, the "IDENTICAL," south-east corner Sacramento and Battery streets.

BEN. SIMMONS, Manager.

Established in 1854, by Harry I. Isaacs, deceased, and the business carried on by the widow, Mrs. Isaacs. For the patronage heretofore bestowed the undersigned beg to thank their friends,

JUNE 2, 1871.

## Voice of Israel.

## Orders, Congregations &amp; Societies.

Temple "Emanu-El."  
Sutter street, Northside, above Stockton.  
Rev. Dr. ELKAN COHN, Rabbi.  
Rev. A. WEINER, Reader.  
A. Hollub..... President.  
S. Lipman..... Vice President.  
E. Wertheimer..... Treasurer.  
Seixas Solomons..... Secretary.  
Trustees.—L. Sacha, Isaac F. Bloch, Jacob Greenbaum, Abraham Seligman, Moses Selig, S. Sweet, L. Dinkelspiel, A. L. Wangenheim, Collector, M. Steppacher.

Congregation "Sherith Israel."  
Northeast corner of Post and Taylor streets.  
Dr. A. J. MESSING, Rabbi.  
C. Meyer..... President.  
F. Toplitz..... Vice-President.  
Isaiah Cohn..... Secretary.  
J. Funkenstein..... Treasurer.  
Trustees.—A. L. Badi, M. Davidson, S. J. Simon, H. Myers.  
L. Ries..... Collector.

Congregation "Ohab Shalom."  
Mason street, bet. Geary and Post.  
Rev. J. Frankel.  
S. Hahn..... President.  
H. Greenberg..... Vice President.  
M. Waterman..... Secretary.  
J. Baum..... Treasurer.  
Trustees.—S. Koschland, L. Kline, L. Lengfeld, S. Heller, L. Lasar.  
C. Greenberg..... Collector.

Congregation "Beth Israel."  
Sutter street, southeast, near Powell.  
Rev. M. Lasky, Reader.  
L. Ehrlich..... President.  
S. Goldman..... Vice-President.  
M. Silver..... Treasurer.  
Noah Friedberg..... Secretary.  
Trustees.—A. Livingston, A. J. Frazer, J. Prinz, L. Tichner.  
T. Faust..... Collector.

Congregation Shaarey Tzedek.  
Stockton street, bet. Pacific and Broadway.  
Rev. H. Schwartz.  
Abraham Watters..... President.  
L. Abrahams..... Vice President.  
Lewis Shasser..... Secretary.  
Morris Fineau..... Treasurer.  
Trustees.—Samuel Bendit, F. Seligman, Jacob Berel, Morris Hyman, Samuel Asher.

Pacific Literary and Debating Society.  
Meets Monday evenings, at 13 and 15 Tyler street, near Taylor.  
M. Brandt..... President.  
A. Sommerfeld, Jr..... Vice Pres.  
I. Simon..... Secretary.  
I. G. Levy..... Treasurer.  
J. Lewison..... Editor.  
All are cordially invited to attend. Tickets can be obtained from members.

Aspirant Literary and Debating Society.  
Meets on every alternate Sunday evening. Office of the Recording Secretary, 302 Montgomery street, cor. Pine, room 15.  
Leon Bloch..... President.  
Frank Hollub..... Vice President.  
Harry J. Leask..... Rec. Sec'y.  
Charles Wertheimer..... Cor. Sec'y.  
Myrtl Godchaux..... Treasurer.  
Indore Levy..... Librarian.  
Investigating Committee.—  
M. Godchaux; F. Hollub; O. Wertheimer  
Lewis Morris..... Messenger.

District Grand Lodge, No. 4, I. O. B. B.  
Emanu-El Hall, 105 Post Street.  
GRAND OFFICERS:  
Seixas Solomons..... G. N. A.  
Louis Schwartz..... G. A.  
B. Denney..... G. Y.  
Alex. L. Badi..... Grand Sopher.  
M. Kalmuk..... G. B. H.

OPHIR LODGE No. 21, I. O. B. B.  
Meets every Wednesday evening.  
Jos. Bier..... President.  
Marcus Levy..... Secretary.

MODIN LODGE No. 42, I. O. B. B.  
Meets every Tuesday evening.  
S. Frohman..... President.  
M. Waterman..... Secretary.

PACIFIC LODGE No. 48, I. O. B. B.  
Meets every Thursday evening.  
Alex. L. Badi..... President.  
Jacob Liebes..... Secretary.

MONTEFIORE LODGE No. 51, I. O. B. B.  
Meets every Sunday evening.  
Michael Cohn..... President.  
Julius Lindeman..... Secretary.

COLUMBIA LODGE No. 127, I. O. B. B.  
Draids' Hall, Sutter street.  
Meets every Monday evening.

Henry Landsberg..... President.  
Harry M. Heineman..... Secretary.

GOLDEN GATE LODGE No. 129, I. O. B. B.  
Meets every Wednesday evening.  
A. Summerfield..... President.  
E. Abramson..... Secretary.

HALL COMMITTEE.  
Dr. Chas. Blach, S. Epstein,  
H. Seckler, S. Wolf.

## LINES OF TRAVEL.

## PACIFIC MAIL STEAMSHIP CO.

## FOR NEW YORK VIA PANAMA.

Cabin..... \$100 | Second Class..... \$50

Leave wharf Corner First and Brannan Streets, punctually at 11 o'clock A. M., on the 3d and 18th of each month (except when either date falls on Sunday then on Saturday preceding), for Panama, connecting, via Panama Railroad, with one of the Company's splendid Steamers from ASPINWALL to NEW YORK.

June 8—COLORADO, Capt. \_\_\_\_\_, calling at MANZANILLO and KINGSTON, Jamaica, connecting with the HENRY CHAUNCEY.

Steamers of the 3d call at MAZATLAN, ACAPULCO, SAN JOSE DE GUATEMALA, and PUNTA ARENAS.

Through tickets sold to and from Liverpool, Southampton, Bremen, Brest and Havre.

## FOR JAPAN AND CHINA.

Steamers leave on the first of every month, punctually at noon, for YOKOHAMA and HONGKONG, connecting at YOKOHAMA with the company's Branch Line for SHANGHAI, via Hiogo and Nagasaki.

May 1—JAPAN, Capt. Freeman.

Apply at the Pacific Mail Steamship Company's office, corner First and Brannan streets.

ELDRIDGE & IRWIN, Agents.

## HONOLULU, NEW ZEALAND AND AUSTRALIA MAIL STEAMSHIP LINE.

## THE FIRST-CLASS SIDE-WHEEL STEAMSHIP NEBRASKA,

Carrying the United States and New Zealand Mails, Will leave Mission Street Wharf at 12 o'clock, noon,

FRIDAY, MAY 5, 1871, FOR HONOLULU, HAWAIIAN ISLANDS,

Thence proceed to AUCKLAND, NEW ZEALAND,

And thence proceed to SYDNEY, NEW SOUTH WALES,

And will return via the same ports.

Freight and Passengers will be taken to all the above named ports, and will connect with Steamers for New Zealand ports and Melbourne.

For Freight or Passage apply at the office of the line 414 Market street, up stairs.

ap5ff W. H. WEBB.

## CALIFORNIA STEAM NAVIGATION COMPANY.

The fast and magnifi- cent Steamers of the California Steam Navigation Company will leave BROADWAY WHARF, San Francisco, as follows on the following routes:

## FOR SACRAMENTO.

YOSEMITE and CHRYSOPOLIS (alternating), at 4 P. M., DAILY (Sundays excepted), connecting at Sacramento with morning trains, boats and stages for all points in California, Oregon and the Eastern States.

## FOR STOCKTON.

JULIA and AMADOR (alternating), at 4 P. M., DAILY (Sundays excepted), connecting at Stockton with Stages for Yosemite Valley, Big Trees, etc.

## FOR VALLEJO AND NAPA.

ANTELOPE, daily (Sunday excepted), at 3:30 P. M. Returning, leave Vallejo at 8:30 A. M.

## FOR BENICIA AND Suisun.

PAUL PRY, tri-weekly, vis: on TUESDAYS, THURSDAYS and SATURDAYS, at 11 A. M. Returning, leaves Suisun MONDAYS, WEDNESDAYS and FRIDAYS, at 7 A. M., connecting both ways at MARTINEZ with stages for Pacheco, Clayton and Somerville.

## RATES OF FARE:

To Sacramento and Stockton, cabin \$1.50; deck.....	\$1.00
To Benicia and Suisun, etc.....	1.00
To Vallejo.....	1.00
To Napa.....	1.25 per ton
To Stockton.....	2.00 per ton
To Marysville.....	4.00 per ton

The tables of these boats are supplied with all the delicacies of the season.

To the TOURIST and the PLEASURE-SEEKER the above favorite routes offer superior inducements, avoiding the fatigue, heat and dust incident to Railroad travel, and enjoying a delightful sail on the inland waters of California.

B. M. HARTSHORNE, President.

San Francisco, Dec. 20, 1870.

dec30ff

## SPECIAL FREIGHT NOTICE.

## Reduction in Freights:

To Sacramento..... \$3.50 per ton

To Destination for interior points..... 3.00 per ton

To Knight's Landing..... 3.00 per ton

To Colusa..... 5.00 per ton

To Old Town..... 14.00 per ton

To Red Bluff..... 15.00 per ton

To Vallejo..... 1.00 per ton

To Napa..... 1.25 per ton

To Stockton..... 2.00 per ton

To Marysville..... 4.00 per ton

The tables of these boats are supplied with all the delicacies of the season.

To the TOURIST and the PLEASURE-SEEKER the above favorite routes offer superior inducements, avoiding the fatigue, heat and dust incident to Railroad travel, and enjoying a delightful sail on the inland waters of California.

B. M. HARTSHORNE, President.

San Francisco, Dec. 20, 1870.

dec30ff

## NEW ROUTE.

## SAN FRANCISCO TO SAN JOSE,

WITHOUT CHANGE OF CARS.

## Central Pacific Railroad via Oakland Ferry.

## Reduction of Fare.

On the First of December, 1870, the Fare between San Francisco and San Jose will be reduced to

## TWO DOLLARS!

TWO TRAINS DAILY, as follows:

Leave San Francisco..... 9 A. M. and 3 P. M.

Leave at San Jose..... 12 M. and 5:35 P. M.

RETURNING,

Leave San Jose..... 7:45 A. M. and 4:35 P. M.

Arrive at San Francisco..... 9:40 A. M. and 7:30 P. M.

EXCURSION TICKETS for Saturdays and Sundays to San Jose and return, THREE DOLLARS.

A. N. TOWNE, Gen'l Sup't.

T. H. GOODMAN, Gen'l Passenger Agent, Sacramento Streets.

dec30ff

GOODWIN & CO.

FURNITURE, BEDDING, &c.

Our success in business is in selling first-class goods at the lowest prices; and for the next thirty days our prices will be LOWER THAN EVER.

GOODWIN & CO.

No. 322 and 324 Pine Street.

mr24ff

GOODWIN & CO.

AGENTS for THE GIANT POWDER COMPANY,

No. 210 Front Street, between California and Sacramento Streets.

mr10ff

BANDMANN, NIELSEN & CO.,

AGENTS for THE SAN FRANCISCO AND NORTH

PACIFIC RAILROAD to Petaluma, Sonoma, Santa Rosa, and all intermediate points, via Donahue Landing, by steamer to Donahue; and from thence by cars to Petaluma and Santa Rosa, and by stages to Healdsburg, Sonoma City, and other points.

TIME TABLE—On and after January 16th, 1871, the new and commodious steamer SACRAMENTO, Capt. Wm. Galloway, will leave daily (Sundays excepted), until further notice, as follows:

From Jackson-street Wharf, at 8:30 A. M.; Trains will leave Santa Rosa at 10 A. M., Petaluma, 10:50 A. M., Donahue at 11:30 A. M., and arrive at San Francisco at 1:45 P. M.

Through tickets to be had on board.

Shippers and travelers will find this the most expeditious and comfortable route.

NOTICE TO SHIPPERS—Freight received on dock until 8:30 A. M. and after 12 M. For further information, inquire at the office, room 12, over Hibernia Bank.

P. DONAHUE, President.

SUNDAY TIME TABLE—Steamer leaves as usual, 8:30 A. M.; arrives at Santa Rosa 12:30 P. M. Stages for Sonoma at 12 M.

Returning—Leaves Santa Rosa 3 P. M.; Petaluma 3:40 P. M.; Sonoma 2 P. M.; arrives in San Francisco about 6 P. M.

Fare for round trip to Santa Rosa and back, only \$3.

P. DONAHUE,

sp6ff

GOODWIN & CO.

AGENTS for THE SAN FRANCISCO AND NORTH

PACIFIC RAILROAD to Petaluma, Sonoma, Santa Rosa, and all intermediate points, via Donahue Landing, by steamer to Donahue; and from thence by cars to Petaluma and Santa Rosa, and by stages to Healdsburg, Sonoma City, and other points.

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P. DONAHUE, President.